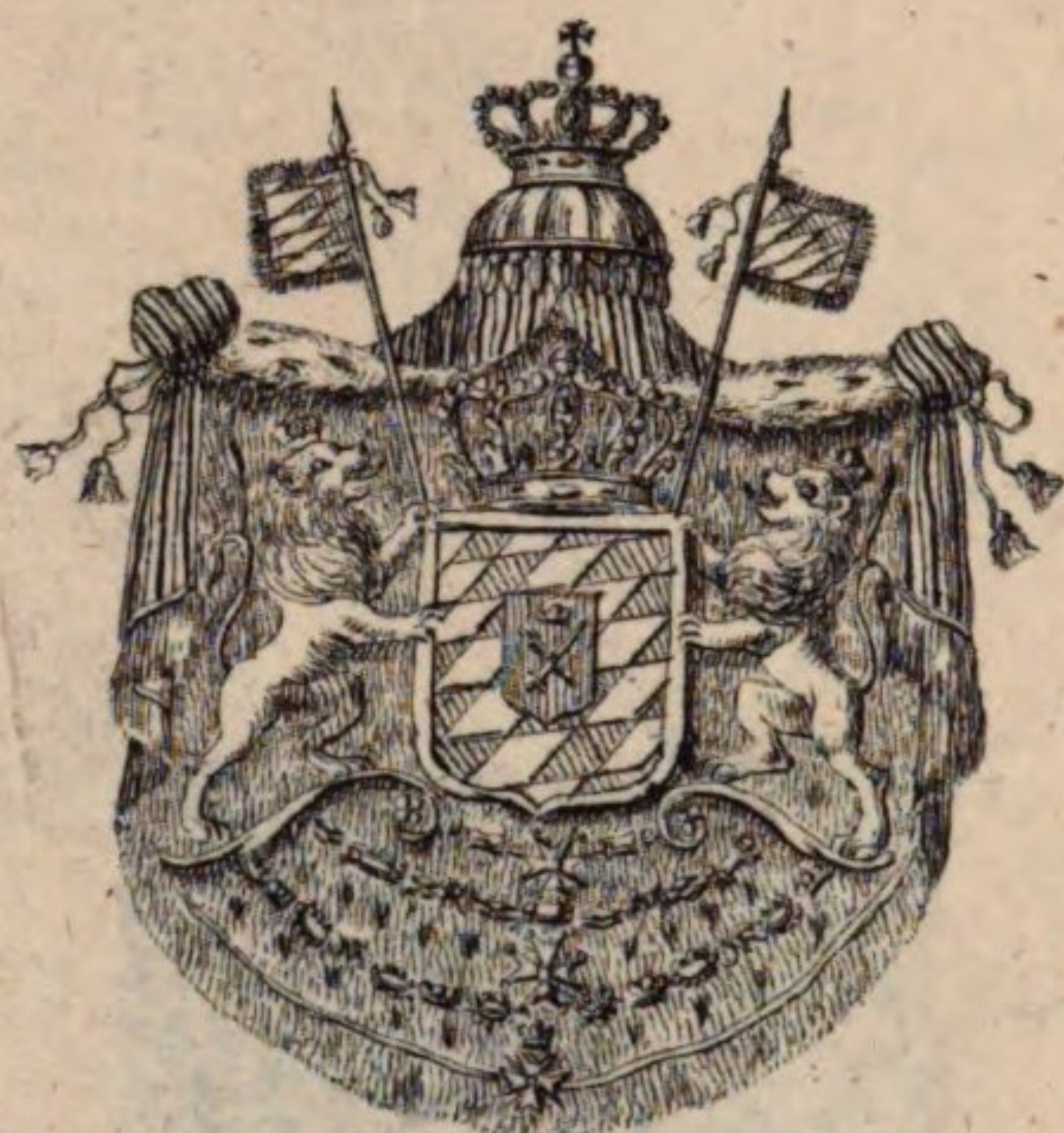




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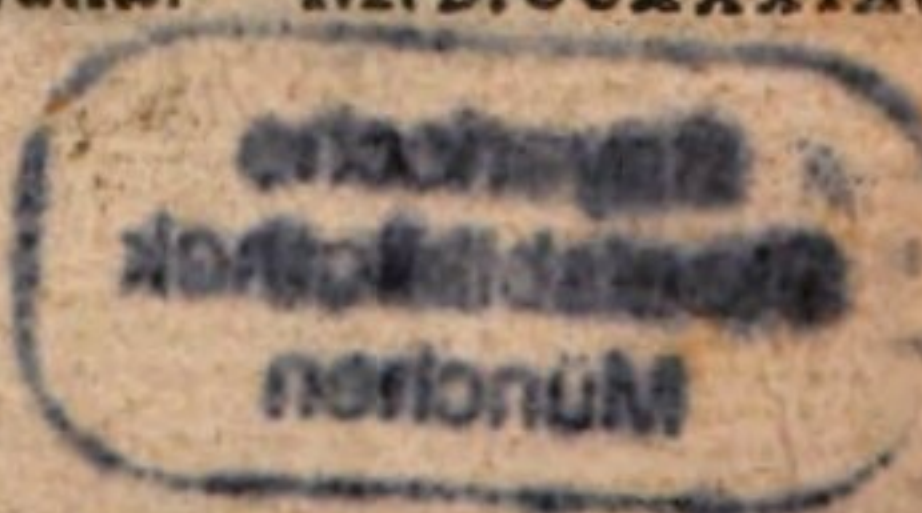
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P R E F A C E.

O F

The Names, Shapes, Sound, and Number of the
L E T T E R S.

Finals	א	aleph	()	ב, Beth, is sharp at his bottom corner. כ, caph, is blunt. ג, gimel, has a tail ; נ, nun, has not. ד, daleth, is sharp at top, and so is ך, caph final, but has a longer tail than daleth. And ר, resh, is blunt at the top. ך, lamed, has a rising stroke at top. The stroke that is on the left side of ה, he, doth not reach the top line, as ח, hheth, doth ; and it is crooked in ת, thaw. ם, yod, is a little ן, vaw, and ן is a great ן, yod. ן, nun final, has a longer tail than ן, zaijn. ן, teth, is open at top ; ן, mem, at bottom. And mem's stroke at bottom is crooked, ן koph's straight. ן, samech, is blunt at its right bottom. ן, mem final, sharp, and longer. The other ן, mem final, is a quadrangle, and like none of the rest ; nor ן, only our great N seems to be borrowed from it ; nor ן, tzadde final. ן aijn, has a crooked stroke, from the right to the left ; and ן, tzadde, from the left to the right, and back again. ן, shin, has his point on the right top ; ן, fin, on the left.
	ב	beth	bh	
	ג	gimel	gh	
	ד	daleth	dh	
	ה	he	h	
	ו	vaw	v	
	ז	zaijn	z	
	ח	hheth	hh	
	ט	teth	t	
	י	yod	y	
	כ	caph	ch	
	ל	lamed	l	
	מ	mem	m	
	נ	nun	n	
	ס	samech	s	
	ע	aijn	()	
	פ	pe	ph	
	צ	tzadde	tz	
	ק	koph	k	
	ר	resh	r	
	ש	shin	sh	
	ש	fin	s	
	ת	thaw	th	

NOTE, There are 22 Letters, only because ן and ן are one letter.

B



C H A P. I.



R U L E I.

Of the Division and Sound of the LETTERS.



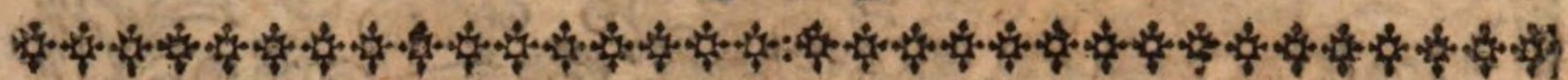
THESE five אֶהְיֶה e-hevij-ya, do not always found, for א* never sounds, nor י. ה sounds only in the beginning of a syllable, and in the end with mappick †.

NOTE 1.] * א has no more sound than b has in debt, but if it was not in the word, it would either change its signification, as אָמַר a-mar, he spake, take away the א and it is מָר mar, bitter, or a drop; or have no signification, as take א from אָב abh, a father, and remains nothing but ב beth, one letter, which hath no signification by it self, except two in numbering.

2. † This orthographical point, mappick, from נֶפֶק nephak, *chald.* to come forth, is a point in the bosom of ה only, and only in the end of a word, thus הֵ, and shews that it must be sounded h, as אֱלֹהִים eloah, God; and hath commonly a patach *furtivum* under it, as here, by 3. 3. but when the plural comes they both vanish, as אֱלֹהִים elo-hijm, Gods.

3. We find a point in the bosom of י yod, which is not mappick (as some say) but dagesh, as קִיָּם kij-yemw, piel-pret, they had decreed. *Esther ix. 31.*

R U L E



R U L E II.

ו, vaw, when it hath two points about it, sounds as קוֹיִם ko-vijm, or when it hath dagefh, which is the fame, as צוֹאֵר tzav-var, the neck; *Isa.* viii. 8. But if it has but one point, it is quite filent, as קוֹל a voice. *

NOTE I.] * The reason is, because every letter must have a point, and none can have two; (the fundamental rule of reading:) and if a letter wants a point, then (according to the genius of this tongue) a (:) sheva, is understood, as in פָּקַד pa-kadh, he hath visited; פֶּ pe, has (·) kametz, the פֶּ koph (-) patach, and דֶּ daleth has no point; therefore by this golden rule, there is a (:) sheva understood, as if pointed thus פָּקֶד; and this (:) has no found, by 3. 5. and is always set down in the bosom of the final letter ךֿ caph, thus הִלְכֶּךָ ha-lach, he hath walked; some say, because it hath a large bosom to hold it, others that it is put for ornament, and others the genius of the tongue requires it.

2.] (ו) vaw is (tho' not properly) a diphthong; 1st, after (·) as עִשָּׂו e-faw. 2dly, after (..) as שָׁלַח sha-lëw. 3dly, after (י) as פִּיז pijw.

3.] Because the filent letters are not heard when we are reading, they are therefore often left out, and sometimes are superfluous. Dagefh forte is often likewise left out, as מִקְצֶה mik-tzë, for מִקְצֵה mik-ketzë, *Psal.* xix. 6.



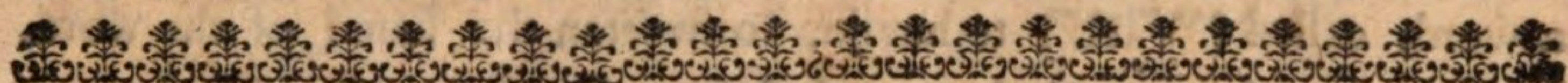
R U L E III.

י, yod, sounds as our (y) in (you); except, 1st, It never sounds after (..) tzere, as דִּבְרֵי dibh-rë, not dibh-rë-i. Nor 2ly, after (·) segol, as דִּבְרִי debha-rë-cha, not debha-re-i-cha. Nor 3ly, after a (·) and (י) at the end of a word, as דִּבְרִי debha-raw, and not debha-ra-i-w. †

NOTE I.] † י yod is (tho' not properly) a diphthong in the end of a word; 1st, after (·) kametz, as אָדוֹנַי ado nai, not ado-na-i; 2dly after (-) patach, as פָּנַי pa-nai, not pa-na-i; 3dly, after (ו) cholem, as גּוֹי goi, not go-i; and 4thly after (ו) schwrek, as גַּלְוִי ga-lwi, and 2.] Som
not ga-lw-i.

2.] Some give (י) two sounds, one in the beginning of a syllable as our (j) consonant, and another in the end as our (y) thus יֵאָמֵר yay-jo-mer, but I think one sound is sufficient for it, since all the *Hebrew* points and accents are, (besides their other uses) on purpose to make the reading of this language smooth and sweet; for which reason, I read it vay-yo-mer.

3.] חֵיֶּכֶךְ chirek long is often without (י) yod, and then every short (י) chirek, in the end of a word accented. or in the middle, having neither (:) sheva nor dagesh following, is long, as דָּוִד da-vīd, נֶפְלִים nephi-lijm,



R U L E IV.

THESE six letters בִּגְדִּכְפָּת begad-kephath, have a double sound in each of them. See chap. 4.



R U L E V.

THERE are some of the letters founded in the throat, called from the *Latin* gutturals, *i. e.* throat-letters, as אֶחָה aha-hha, א of a smooth sound; ח rough; חֲ rougher; and ע roughest *. 2dly, Others are founded with our lips, called labials, as בּוֹמֵף bw-maph. 3dly, Others with our palat, as גִּיכָק gij-chak, 4thly, Others with the tongue, as דָּטֶלֶנָת dat-lenath. And 5thly, others with the teeth, as זֶסֶרֶשׁ zas-tzerash. The throat and lip-letters are most to be minded.

NOTE 4.] * Some would sound ע aijn, like (gn) in the beginning of a syllable, and (ng) in the end; you may find an example of both sounds in this word גְּנִילֶעַל gnil-leang, but we must frankly acknowledge its sound, as well as a great many of the roots of this original tongue, is lost; and therefore we think it the safest way to make it quite silent.

5.] Because the *Hebrews* never divide their words at the end of a line, as we do; when therefore these fix Letters **תהילראם** tehil-ram, come at the end of a line, they are stretched as above.

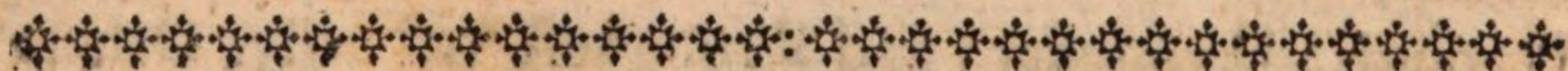
6.] As we write great letters at the beginning of a word for ornament; so the *Hebrews* write these five letters in this form **סוףץ** cam-nephatz, always when they are found in the end of a word, as **הלך** ha-lach, except in these three places; *Isai.* ix. 9. **למרבה** lemar-bë; *Nehe.* ii. 13. there is a (ם) in the end; and *Job xxxviii.* i. there is a (ן) in the end.

7.] There are these fix paragogick letters, put to the end of a word, called **תאחיין** te-hevijn, to sweeten the sound of the word, and are superfluous; so that we find some idle letters in this tongue, such as the silent; and some troublesome, as the tehevijn.

8.] Paragogick (א) is added to the persons of verbs which end in א; (as the *Arabick*) as **הלכו** he-ha-lechw, those who have walked.

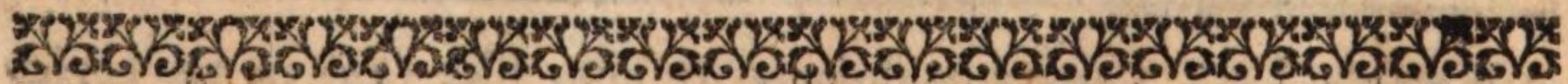
9. The paragogick ה is used in every word, especially in the second person masculine of the preterit and in the infinitive, and in the first person of the future in both numbers; and also every (.) that ends a word includes (ה) as **לך** and **לכה** to thee.

10.] When ה is added to names of place, it is called local; signifying unto; as **ימה** yam-ma, towards the sea **שאלה** sheo-la, towards hell or the grave.



R U L E VI.

THE letters of the same organ may be easily changed into another, as **נפה** nefā, and **נשא** nefā, and the quiescents **אין** as from **פיה** is made **פרי** fruit.



R U L E VII.

THE principal division of the letters is into

Eleven radicals {	זעף	קצר	חסר	גט
	zaaph	katzar	khesed	get.
	And			

And as many ferviles

{

מֹשֶׁה וְכֹלֵב אֵיתָן
ethan vechaleb mosheh.

The radical, or root letters, cannot be ferviles, but the ferviles are very often found to be radicals; when and when not, we shall shew in the 6th chap. of the notation of words.



R U L E VIII.

THE letters with respect to numbers hold forth either,

Units.			Tens.			Hundreds			Or thousands.		
א	—	1	י	—	10	ק	—	100	א	—	1000
ב	—	2	כ	—	20	ר	—	200	ב	—	2000
ג	—	3	ל	—	30	ש	—	300	ג	—	3000
ד	—	4	מ	—	40	ת	—	400	ד	—	4000
ה	—	5	נ	—	50	ז	—	500	ה	—	5000
ו	—	6	ס	—	60	ח	—	600	ו	—	6000
ז	—	7	ע	—	70	י	—	700	ז	—	7000
ח	—	8	פ	—	80	ק	—	800	ח	—	8000
ט	—	9	צ	—	90	ר	—	900	ט	—	9000

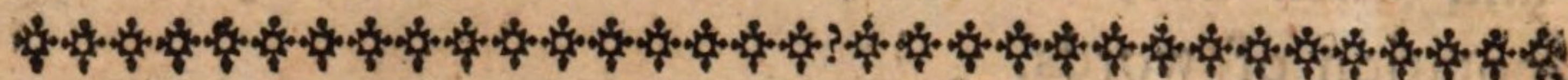
Of these numbers, thus joined, the greatest is set upon the right hand, as א' 11, קא 101, &c. and in place of ה' which should be 15, is put ט', that the name of God may not be prophaned.

The order of the alphabet is founded in the word of God; for there are several chapters in the Old Testament, where every verse begins in the same order with the letters of the alphabet, which is commonly called an acrostick upon them; *Lam.* chap. i. ii. iii. iv. and the 119 *Psalms* throughout we find eight verses together, beginning with the same letter, and is preserved in our *English* bibles.

C H A P.



C H A P. II.



R U L E I.

Of the V O W E L S.

The vowels, or reading points, are ten proper:

Five great and Five small.

Sound like				Sound like			
Kametz	◌	a	a in water	Patach	◌	a	a in man
Tzere	◌◌	ai	ai in faith	Sægol	◌◌	æ	ea in meat
Chirek } long }	◌◌◌	ij	i in alive	Chirek } short }	◌◌◌	i	i in ring
Cholem	◌◌	o	oa in foal	Kametz } Chatuph }	◌◌◌	o	o in con
Shurek	◌◌◌	w	our w	Kibbytz	◌◌◌	oy	u in Greek, or u

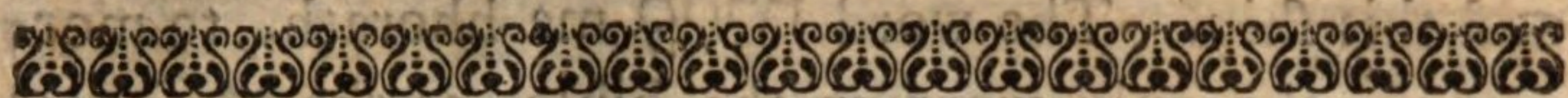
These ten are called proper points, because they and they only make syllables.



R U L E II.

BUT the following five improper points, do nothing else but tye syllables together.

◌	e	Sheva	Of a very swift sound,
◌◌	a	Cateph	Patach.
◌◌◌	e	Cateph	Segol
◌◌◌	o	Cateph	Kametz.
◌◌◌◌	a	Patach gubha	Or stealing patach.



R U L E III.

(◌) kametz, before a (:) sheva, without an accent, is kametz chateph, *i. e.* a short (o) as חֶכְמָה hhoch-ma, wisdom; but with an accent it is a long (a) as חֲכָמָה hha-chema, she was wise: except בָּתִּים battijm, houses, and אֲנִי an-na, I pray you; which two are accounted to be irregularly pointed, having (◌) for (-).

The tonick accent at the (◌) in לַיְלָה lay-la, night, makes it a compound syllable.



R U L E IV.

(◌) kametz, before the dagesh *forte*, is the same as before a (:) without an accent, which is plain when you set down the ך, that is left out, as we write collect for conlect; so is מִלֵּב mil-lebh, for מִנִּלֵּב min-lebh, from the heart, רִנָּה ron-nw, for רִנְנָה where you see with your eyes the suppress'd (:) under the first ך.



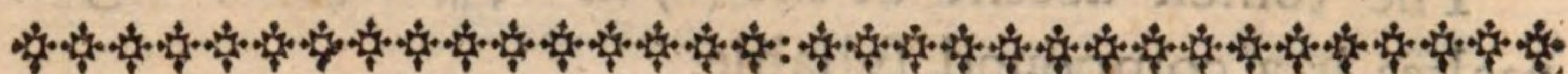
R U L E V.

(◌) kametz, before (◌) cateph kametz, or any other of the compound sheva's is all the same as before a simple (:), because the compounds have the same power as the simple, אֹהֶל o-holo, his tent. But when there is an accent between the (◌) and the (◌) then it is a long (a) according to the first general rule, as וָאֵנִי va-onij, and

and this ship. The word מַחֲרָת *ma-hhorath*, to morrow, is the only word in the bible, as the Masorites observe, that follows this way.

NOTE 1.] (·) before a moveable letter without an accent is the same, because there is a (:) understood by 1. 2. 1. as וַיָּקָם *vay-ya-kom*, and he arose, for וַיָּקָם.

2.] And (·) before the line maccaph, is the same as before a (:) without an accent; as כֹּל־ by 5. 10. 4. except א or ה end the word; as לֹא־ *la*, מֵה־ *ma*.



R U L E VI.

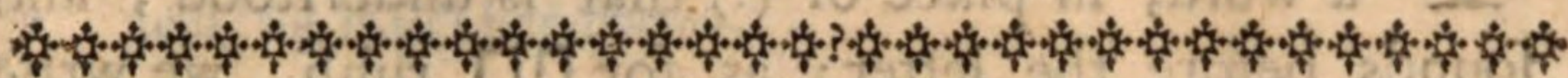
CHirek, cholem, and schurek, are all one point; they are only known by their places. Chirek is a point always under the letter; as מִן *min*, from. Cholem a point always above the letter; as קוֹל *a voice*. Schurek ך is always in the bosom of the vaw ן, and never in any other letter; as קוּם *kwm*, to arise. But (י) cholem may be without his supporter ך; as לֹא *lo*, not, and serves sometimes both for the point of the שׁ, and cholem, as מֹשֶׁה *mo-she*, *Moses*; and שׁ, as שׂוֹנֵא *fo-ne*, a hater.

NOTE 1.] ך is often shortened into (י), as יָצְמוּ *ya-tzū-mw*, for יָצְמוּ *ya-tzw-mw*, they fasted. 1 Sam. xxxi. 13. and the mark to know it by is, that a dagesh doth not follow it. By 8. 21. 2.





C H A P. III.



R U L E I.

Of the improper, or swift POINTS.

THE improper, or swift points, (:) (·) (·) (·) (·) genubha, as above, chap. 2. never make syllables, without the help of one of the proper points, great or small, and their place is under every letter that wants a proper vowel, because every letter must have a point; by 1. 2. 1.



R U L E II.

THE general rule for them is this: That if the swift points be under the first letter of the syllable, they make a syllable with the following proper points; as פֿרִי perij, fruit. But if they be under the last letter of the syllable, they make a syllable with the point that goes before; as רוּחַ ruahh, a spirit, and not ruhha. We have an example of both parts of this rule in אֱלֹהִים eloah, god, one syllable, because it hath but one proper point. The (·) catephsegol carries the א as fast as possible to the cholem, and the (·) *furtivum* brings the mappikated ו back to the cholem with the same celerity.



R U L E III.

THIS (-) *furtivum* is never found but in the end of a word, in place of (:) that is understood ; and sounds before the letter ; as for רוּחַ ruh, we write רוּחַ ruahh.



R U L E IV.

THE compound sheva's (-) (:) and (,) if perfect always move.

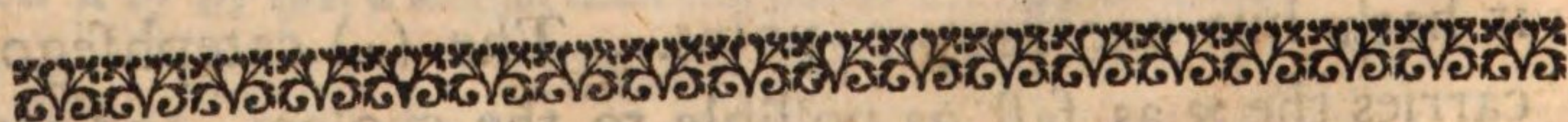
NOTE 1.] But single or uncompounded (:) sounds in the beginning ; as פֵּרִי perij, fruit, and so short as if it were pry ; but not in the end (let there be as many as the genius of this tongue will allow) ; as קָמַת kamt, thou woman hast risen.

2.] It reads after a long vowel without a tonick accent ; as פָּקְדוּ pa-kedw, they have visited ; but is not after a long vowel with a tonick accent ; as תִּפְקֹדְנָה tiph kod-na, they women shall visit.

3.] It reads after a short point with the rhetorick accent metheg (See 5. 11.) as יֶגֶרְךָ yegū-recha, for יֶגְוֹרְךָ yegw-recha, 2. 5. 2.

4.] But never reads after a short point without metheg, as קָמַת kamt, thou man hast risen, not ka-met-ta.

5.] It sounds after its fellow ; as נִפְקְדוּ niph-kedw, and under Dagefh, which is all one, by 2. 4. as הַלְלֵוּ hal-lelw, praise ye ; which is the same as הַלְלֵוּ, only one of the sheva's is not seen until the letter, which is concealed by the dagefh, is discovered by writing.



R U L E V.

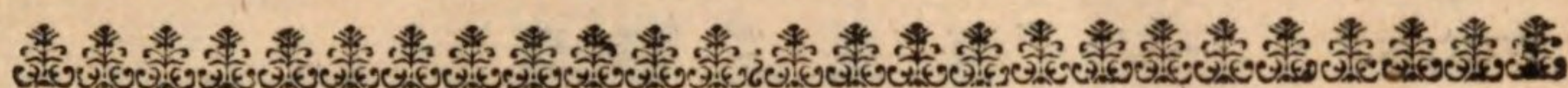
TWO swift points never read together : If they are in the middle of a word, the first reads not, but the second doth ; as in niph-kedw. Note 5. above.

[NOTE

NOTE 1.] But if they are in the end, they all rest; as קַמֵּת kamt.

2.] But if they should begin the word, the first is turned into patach, chirek, or (◌) under a guttural; as בִּרְבֵּר bid-bhar, for בִּרְבֵּר in a word. דַּרְכוֹ dar-cho, for דַּרְכוֹ his way.

3.] But under the gutturals there is a (◌); as חֶפֶזוֹ hheph-tzo, his will, for חֶפֶזוֹ hhe-phetzo.



R U L E VI.

PAtach *furtivum* is to be found no where but in the end of a word under these three throat-letters (החע), and is in the place of the fingle (:) that other-ways would be understood; as R. 3. above: And sounds before the Letter, as אֱלֹהִי eloah; except ¹ at the beginning of a word before bwmaph, and moving letters with (:), by App. R. 2. but when there is a motion to the plur. or because of the affix, it vanisheth by 1. 2. 2. as אֱלֹהִים elo-hijm, רוּחִי rw-hhij, my spirit.



R U L E VII.

IF the point (-) that is under the last letter but one, in the form of פְּקַדְתָּ pa-kadt, be a (-) *furtivum*, is disputed; as גַּבְחַתָּ ga-bhahhat, for גַּבְחַחְתָּ ga-bhahht, שְׁמַעְתָּ sha-maat, for שְׁמַחְתָּ sha-mat; לַקַּחְתָּ la-kahhat, for לַקַּחְחְתָּ la-kahht; and in one fut. Kal; as יִהְיֶה yihhad, for יִהְיֶה yihhd.

R U L E

R U L E VIII.

TH E compound swift points are under no other letters but the gutturals, except וִצְעָקִי w·tzo-akij, and גַּלְלִי ga-lalw, *Gen.* xxix. 3. in which two words they are accounted adventitious, and in some other words.

R U L E IX.

TH O' single (:) be so swift in its pronunciation, and cannot found under the throat-letters, yet it is often found silent under them ; as יִהְיֶה yihhd; but when founded as before, they use the compound ; as הֵיִוֶּת heyoth, to be.

R U L E X.

WH E N the gutturals with compound (:) points the foregoing with the same point it hath itself, *i. e.* if a guttural hath (-:) it hath patach, if (·:) it hath (·), if (·:) it hath kametz, that compound (:) often returns into its single ; as יַחֲפֹךְ yahh-poch, from יַחֲפֹךְ ya-hhaphoch, for יִחֲפֹךְ yihh-poch ; תִּחְצֹב from תִּחְצֹב for תִּחְצֹב thou shall dig. *Deut.* viii. 9. &c.

C H A P.



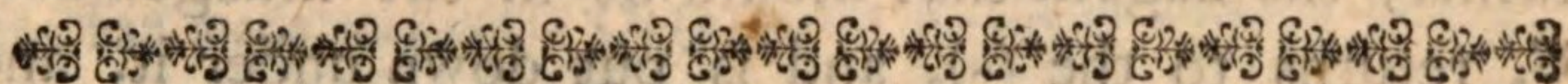
CHAP. IV.



R U L E I.

Of the ministring points, dagefh and mappik.

TH E S E ministring points, *dagefh*, from the chaldaik **דגש** piel, he beat, and *mappik*, from **מפק** chald, he brought out, are of the same figure or shape, viz. a point in the middle of the letter.



R U L E II.

DAgefh in either *lene*, or *forte*. Dagefh *lene* is to be found only in these six letters **בגדכפת** begad-kephath, and takes away the aspiration (h) out of them, and makes them found hard, thus:

thw **ת**, pho **פ**, chij **כ**, dhij **ד**, ghe **ג**, bha **ב**.

tw **ת**, po **פ**, kij **כ**, dij **ד**, ge **ג**, ba **ב**.



R U L E III.

DAgefh *lene* is found in the beginning of a book, chapter or verse; as **בְּרֵאשִׁית** in the beginning. 2d. after a silent (:), either express'd, as **וַתֵּלֶךְ תָּמָר** and *Thamar* went; or understood, as **בְּרֵאשִׁית בָּרָא** in the beginning he created: Except in the affix **כֶּם**, or if the (:) comes from a long point, as **בְּלִבְכֶם** in your heart, from **לֵב** an heart; and in the form **מַלְכוּת** a kingdom.

R U L E

R U L E IV.

DAgeſh *forte* not only performs the office of the dageſh *lene*, by taking away the aspiration of the letter (h) out of theſe fix letters begadkephath, but alſo doubleth them, and all other letters, except the gutturals and (ך), which do not admit of dageſh either *lene* or *forte*: (Yet א has it in 4 places, and ך in 9. *Bythner*.) And tho' they cannot admit of dageſh, yet as the dageſh is not caſt away altogether (tho' it may ſeem ſo,) but is brought back and put down by the ſhort point, and makes it a long one, as אָבִי this father, the dageſh that ſhould be in the indageſhable א, returns to the (-), and is put down under it, and makes it a (·) thus; and ſo alſo in מֵאֲדָם mē-a-dam, the dageſh that ſhould be in the א, comes back, and is put down by the (·) and makes a (..) of it.

R U L E V.

AS dageſh *lene* is moſtly after a ſilent (:), ſo dageſh *forte* is always after a proper point; ſeldom after a long point, unleſs in בָּתִּים bat-tijm, houſes, and אֲנִיָּה an-na, by 2. 3. which words are ſuppoſed to have a (·) in place of (-), becauſe a long vowel without a tonick accent, by Ap. 4. muſt have only one letter to make a ſyllable. See Appendix. The word שְׁתַּיִם ſhet-taijm, is contracted for שְׁנַתַּיִם, or to diſtinguiſh it from ſhena-tha-ijm, two years.

R U L E

R U L E VI.

D A G E S H *forte* is fourfold.

NOTE 1.] It is characteristick of *piel* and *pyal*; as פִּקֵּד pik ked, פִּקֵּד pük-kad.

It is compensative; as מִלְּב mil-lebh, for מְלִיב (see 6.) as we say collection for conlection: And it also makes up the absence of a long point; as סַבּוּ sab-bw, for סִבְּבוּ sa-bhe-bhw.

3.] It is demonstrative; as הַדָּבָר had-da-bhar, that word, and this; either (1) at the beginning of a word, when the foregoing word ended with (ח) (ה-) (ה.) and the line maccaph, 5. 10. 5. between them, as מַה־טוֹב mat-tobh, how pleasant, עָשִׂיתָ־לִּי a-sy-thal-lij, thou hast made unto me: Or (2) in the middle of a word; as הִדְּלָו had-delw, for הִדְּלָו had-dē-lw.

4.] It is euphonick, to sweeten the sound; as אִיִּם Islands, *Isai.* xiii. 22. it is sometimes turned out under a moving letter with (:), and made up by metheg, by 1. 2. 3.



D

A P.



APPENDIX.

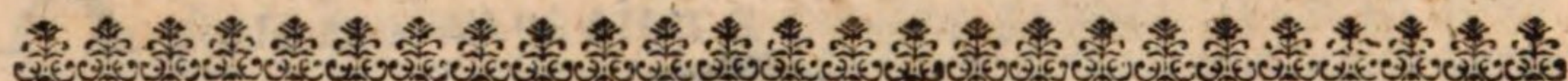
Of READING.

THE *Hebrew*, as all the Eastern tongues (except the *Armenian* and *Ethiopick*) is read from the right-hand to the left.



R U L E I.

WHEN you read, begin with a letter, and not with a point; as בִּגְדִּי ba-ghadh, and not abh-aghdh: Except ׀ in the beginning of a word before the letters bumaph; as וּבְכֹלֶיךָ wbh-chol, and in all, and וּלְשׁוֹן wl-shon, and the tongue of, by next rule, and 1. 2. 1. Except (-) *furtivum* only in the end of a word, and only under (הָחֵע), and none else; and הָ has always a mappik in it, as אֵלֶיךָ eloah, but when any increase comes it vanisheth, 1. 2. 2.



R U L E II.

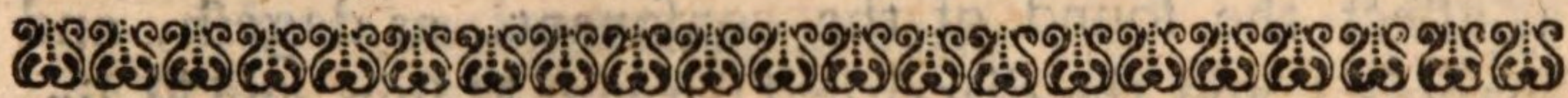
EVERY letter must have a point, and none can have two; and if any letter want a point, then there is a (:) understood, tho' it makes no noise, by 1. 2. 1. And number your proper points, and you will find how many syllables you have in your word; as וּבְחֹרָתוֹ wbh-tho-ra-tho, and in his law, four syllables because 4 proper points.

R U L E



R U L E III.

ALL syllables are made up of vowels and letters. A syllable is either pure, or mixt: A pure syllable is when there is only one letter and one point, as בָּ ba. The reason is, because a long point takes 3 moments before you have done founding of it, a short two, and all the sheva's not one, but as swift as possibly you can. A mixt syllable is when there are two or three letters in one syllable, as לֹ lo, not, פֵּ perij, fruit.



R U L E IV.

A Long vowel, without a tonick accent, and a short vowel with a metheg of this figure (י), make a pure syllable, i. e. with one letter they make a syllable; as בָּ ba, וָאֲנִי va-anij. Except the long ones be in place of the short ones; יָלַד ywl-ladh, for יֵלַד yül-ladh.



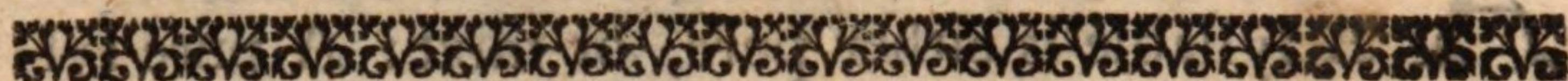
R U L E V.

A Short vowel, and a long vowel with a tonick accent, must have two or more consonants to make up a syllable; as קָמַת kamt, one syllable, because only one proper point in it; תִּפְקֹדְנָה tiph-kōd-na, three syllables, because there are three proper points in it, (·) (') and (·).

C H A P.



C H A P. V.



R U L E I.

Of the ACCENTS.

THE two foundations of the *Hebrew* tongue, are its letters, of which already, and its points, 55 in number. The latter are of three kinds: First, they that serve for reading, as the vowel-points; and such as affect the sound of the consonant, as dagesth, and mappik; and the diacritical betwixt *shin* and *sin*, 18 in number.



R U L E II.

SECONDLY, they that mark a difference in reading, and are called Rabbinical, or Masoretic; as a circle above a word in the text, signifies the vowels of that word to be read with the consonants in the margin; a circle in the middle signifies imperfection; but a cluster of points above a word signifies an emphasis.



R U L E III.

THE third sort, which the *Jews* call *נוקד* taim, judgment, sense, reason. The learned *Buxtorf* says, these points bear this general name, because by right

right pronounciation they give the words a favour, and by true distinction give the sense of the verse. The Rabbi's call them reason's law. Their names and figures are,

Sophpafuk, the end of the verse

(Silluk, a period, joined thus

Athnach, respiration, rest

K I N G S.

Sægolta, a bunch of grapes

Sakeph katon is little erecter

Sakeph gadol, a great one

Tiphchea, the palm of the hand

Merca mahpahatus, in verse

D U K E S.

Rebhia, lying like a dog

Sarka, a scatterer

Pashta, a bender

Jethibh, a fitter, viz. before

Tebhir, broken

Merka kephula, a double producter

Rebhia gereshtatus, in verse

Schalshethe, a chain

L O R D S.

Pafer, a divider

Karne para, bullocks horns

Telisha gedola, rooter up

Geresht, an expeller

Pesik, a stopper

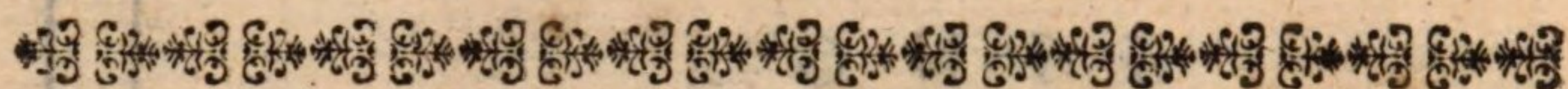
M I N I S T E R S.

Merca, a producter

Munah, void

Mahpah,

— (一) 二 三 四 五 六 七 八 九 十



R U L E IV.

SOME of these, as pashta, is a lord when hanging over the last letter of a word, but when more foreward on the first letters of the last syllable it is kadma; if the last letter be a vowel, and have the accent, kadma may be there, *per* 13. 13. וְאָמַרְתָּ vear-mar-ta, and thou shalt speak; but he serves few except gereesh, and therefore may be known by his master.



R U L E V.

א, jethibh, when before the first letter of the word ; but mah-pah is always at the end ; except it be forced, עֲשֵׂה פָּרִי *Gen. i. 11.* but then in prose mahpah serves few but pashta, and that when there is a syllable, or two, between him and his master.



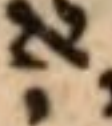
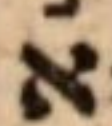
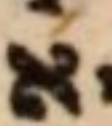
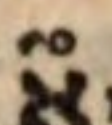
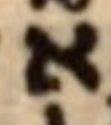
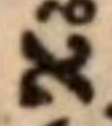
R U L E VI.

THE point cholem, and rebhia, differ in place; rebhia is upon the middle of the letter, and bigger; cholem on the right side, except it be both the point of sin and cholem, and lesser. Cholem is known his need, if a word or letter wants it, by App. 2.

There

There is *tiphcha initiale* in verse, a lord.

MINISTERS.

There is *merca* double, , there is *geresh* double, , *munach* superior in verse, , and *mahpah* superior, , and *farka* antecedent, , and *farka mercatus*, , and *farka mahipatus*, , and *munach munachatus*, .

The same accent hath different names. *Tiphcha* is called *tarcha*, and before *athnach* or *filluk* called *meajila*; *geresh* is called *tenes*, or *asla*, when *kadma* is before it, &c. If you are curious to know further in the science of the taghmical art, consult Mr. *Walter Cross*.



R U L E VII.

THE accents help us to pronounce this tongue right, and to this end observe, 1st, every accent here is sharp; here are no graves, nor circumflexes. 2dly, the tone is either on the last, and then the word is called *milra*; or on the last but one, and then it is called *milhel*. 3dly, when the same accent is doubled on a word, the former gives tone; but if two different in one word, the last gives tone, and the first is to sweeten the sound; as וְהָעֵצִים vaha-ë-tzijm, 4th, if (:) follow the accent with a long vowel, it sounds not; as תִּזְלֶנָּה, by 3. 4. 2.



R U L E VIII.

ALL plurals are *milra*, all duals *milhel*, all verbs without augment are *milra*; and the genuine method of the language is, to carry along the accent

to

to the last, and to shorten the vowels as the word increases, according to the common rule, The further the vowel is from the accent, the less quantity it hath, and the nearer the more.



R U L E IX.

Of the place of the ACCENTS.

THE root hath always the accent in the last syllable, as פָּקַד pa-kadh, he hath visited.

NOTE I.] When a word ends in a radical letter, the longest vowel hath the accent; as סֵפֶר sēpher: Except the root, and the termination הַ, as גּוֹלֵה go-lē, or a short vowel in the place of a long one, as תִּשְׁבַּר tish sha-bhar, for תִּשְׁבְּרַת tish-sha-bhēr, she shall be broken.

2.] If the vowels be equal, the accent is at the last; as לֵבָב lē-bhabh, the heart: But the word לָמָּה lam ma, with dagesth euphonic, by 4. 6. 4. hath always the accent at the beginning, as the הַ local, by 1. 10. but without it, at the end.

3.] All these forms are penacute, viz. (הֵ) הִגָּה hē-gēh, meditation, (נָ) as נָעַר na-ar, a boy (פֶּ) פֶּצַע pet-tza, a wound, and also the termination (בַּיִת) as בַּיִת baijth, an house.

4.] And that which forms the dual number, as מַיִם maijm, waters.

5.] Nouns of the form of תֹּהוּ to-hw, emptyness, and הַ paragogick, or local, are also penacute, with the following affixes, נוֹי, נָה, נוֹי, הוֹי, הַ, מוֹ, הַ, הוֹ:



R U L E X.

OBERVE here the trajection of the accent, i. e. when the accent is moved from the last syllable but one to the last, by conversive ׀, which turneth the signification of the preterite into the signification of the future, if the word following hath not an accent in

in the first syllable ; as וְשָׁמַרְתָּ vesha-mar-ta, and thou shalt keep. And 2d, the retraction of the accent, *i. e.* when the accent is moved from the last syllable to the last but one.

NOTE 1.] Because of the following word being a monosyllable, or a word of two syllables that are penacute ; And

2.] Because of the particle אַל al ; as אַל תִּלְחָחַם al-til-lahhēm, do not fight ; And.

3.] Upon account of the prefix conversive וְ, when it changes the signification of the future into the signification of the preterite ; as וַיֹּאמֶר vay-yo-mer, and he had said, for וְיֹאמֶר : Hence there is a change of the long vowel into a short, *viz.* (וְ) in (וּ), and (י) into (יִ) chatuph.

4.] The line maccaph, 2. 5. 2. (which ties two or three words together, and makes them as if they were but one word, as in the case of our hyphen in church-warden) makes the same change of points ; as וְאֶת-כָּל-אֲשֶׁר ve-eth-col-assher, for וְאֶת-כָּל-אֲשֶׁר ; and this maccaph has no accent before it, because it hastens the reader to the next word, so that there is no room for a tone.

5.] But there are five prepositive points always on the first syllable, *viz.* Tiphcha anterior, jethibhan, telishcha gedola, farka initial, and geresht in rebhia gereshtate ; and four postpositive, always on the last letter, as the former on the first ; *viz.* fægolta, kadma, farka, and telisha ketanna.

R U L E XI.

METHEG, App. 4. is the only euphonick accent, called also a rhetorical accent, and hath the force of a bridle in our jaws (as it signifies) ; and it cometh always before the tone. It is a perpendicular line, thus (|), the same form with filluk, and is distinguished from it, because metheg never comes in the last syllable of a word, but filluk is always in the last syllable ; and when metheg comes between two

E words,

words, it is called pefik ; thus **וְאֵיבָהּ אֶשִׂית** veē-bha-a-shijth, and I will put enmity ; and then it shews a swiftneſs of pronounciation.



R U L E XII.

METHEG's place is under the third ſingle ſyllable.

NOTE 1.] Before the tonick accent ; as **הַרְקִיעַ** ha-ra-kija that firmament.

2.] Under long vowels before (:), that have not a tonick accent ; as **הָיְתָה** ha-yetha, ſhe hath been.

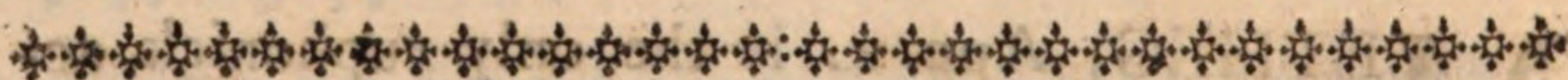
3.] Under ſhort vowels before (:), if they have the force of long ones ; viz. before the excluded dageſh, or when they are in the place of long ones ; as **יִגְרָה** yegv-recha, for **יִגְרָהּ** he ſhall dwell with thee.

4.] It is under a proper vowel before a compound ſheva (ֿֿ) (ֿֿֿ) (ֿֿֿֿ), and theſe ſhort (ֿ) (ֿֿ) and (ֿֿֿ), when they are before a (:), under a letter that has not dageſh ; as **וַיִּשְׁמְעוּ** vay-yiſh-mew, and they heard, **יִהְיֶה** yih-ye, he ſhall be, **נֶאֱמַן** ne ĕman, faithful, **נַעֲשֶׂה** na-āſe, let us make.

5.] Soph-pa-fuk is always after ſilluk in the end of every verſe, thus (ֿֿ)



C H A P. VI.

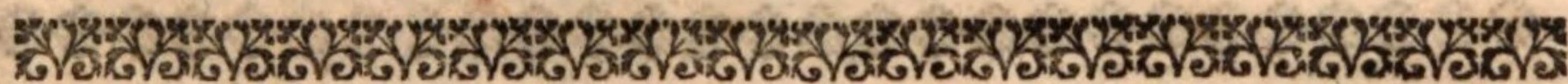


R U L E I.

Of notation of words, or the way how to find the root.

THE root commonly has no more than three letters, as **אָמַר** a-mar, he ſpake ; and well may it be called the root, becauſe all the words that ſprout from

from it, are like so many shoots, which must be lopt off, and then you will find the three letters which remain, to go to your dictionary alphabetically. And in order to this, you must remember chap. i. R. 7. the principal division of the letters ; into eleven radicals, which are always radicals, and never can become serviles, viz. **זַט חֶסֶד קֶצֶר וְעַף** for the sake of memory za-aph ka-tzar hhe-fed gēt ; and as many serviles ; which breed all our trouble, because they are sometimes radicals, and sometimes serviles ; for which reason the following pages are narrowly to be taken notice of. And they are these eleven, **מֹשֶׁה וְכָלֵב אֵיתָן** mosheh vechalebh ēthan, *Moses, Caleb, and Ethan.*



R U L E II.

THESE 11 serviles are subdivided ; into essentials, which so far belong to the word, that if you take any of them away, the word will either change its signification, or signifie nothing at all ; and are all contained in this word, for memory's sake **הֶאֱמַנְתִּי** he-eman-tiw ; and extraessentials **מֹשֶׁה וְכָלֵב** mosheh-vechalebh, *Moses and Caleb* ; they are always before the word, (and seemingly, tho' not, belong to the word,) and are called for that reason, prefix ; and they add to the signification of the word, and are thus pointed or prefixt.



R U L E III.

(מ) mem is taken out of the preposition **מִן**, which signifies from, out of, concerning, &c. and is prefixt with a chirek, and a dagesh forte in the following letter ;

ter; as מִלֵּב mil-lēbh, from the heart; and the reason is, the ׀ in מִן being cast away, it is compensated by a dagesh *forte*, by 4. 6.

NOTE 1.] But if the next letter be a guttural, or ר resh, it hath (..) as מֵאִדָּם me-a-dam, from man, for מִאִדָּם mi-a-dam; the reason is because the gutturals and (ר.) abhor a dagesh, it is therefore set down upon the left of the (.), and makes two points, thus (..) tzere, and consequently is not lost, by 4. 4.

2.] Sometimes, but seldom, the dagesh is left out; and chirek without dagesh remains; as מִחוּט from a thread, for מִחוּט mē-hhwt.

3.] When it is before a (י) with (:), there is a crasis, *i. e.* the י and dagesh are both turned out to sweeten the pronunciation; as מִיִּדְּי mij-dē, for מִיִּדְּי mij yēdē, from the hands of.



R U L E IV.

(שׁ) shin is taken out of (אֲשֶׁר) asher, the pronoun relative, of all genders, and all numbers.

NOTE 1.] it is prefix'd with (ִ:) fægol, and dagesh *forte*; as שְׁלִי shel-lij, who art (unto me) mine: It signifies also because; as שֶׁגָּם ze, because also that, and when, even as.

2.] It hath rarely a (-) in the place of (ִ:), as שְׁקַמְתִּי sha-kam-tij, because I have risen.

3.] It hath (ִ), because of the dagesh being brought down under (-) from the following indageshable letter; as שְׁאֵתָהּ sha-at-ta, because thou.

4.] Sometimes it hath (:) as שֶׁהֵם shehem, because they themselves.



R U L E V.

(ה) is either emphatick or erotematick; ה emphatick supplies the place of the article *hic*, *bæc*, *boc*, this or that,

that, and sometimes the pronoun relative (who), and it is prefixt with a (-) and a dagefh in the following letter ; as **הַשָּׁמַיִם** hash-sha-maijm, these heavens.

NOTE 1.] If the following letter will not admit of dagefh, it comes back, and is fet down under the (-), and makes (·) of it, as **הָאֵב** ha-abh, this father.

2.] When (**הָהוּע**) have (·), then **ה** emphatick has (·); as **הָעֶנָן** he-anan, this cloud, **הָהָזוֹת** he-hha-zoth, these visions, **הָהָמוֹן** he-ha-mon, that multitude.

3.] But if it be a word of one syllable (·) abides, as **הָעָם** ha-am, this People.

4.] Before the gutturals (not kametzated) and two syllables penacute, as **הָהָיָה** the dagefh is often left out, as **הָהָיִים** ha-hhaij-ijm, these lives.

5.] (**ה**) is often prefixt to pronouns, of the third person, excessively, with (-) without dagefh, **הָהוּא** ha-hw, he himself, with dagefh **הַזֶּה** haz-ze, this, he.

6.] (**ה**) is not prefixt to these three sorts of words. 1st, Those which are in construction ; for we must not say **הַדְּבַר מֶלֶךְ** the Kings word. 2d, Nor before words which have the affix, we must not say **הַדְּבַר** had-debha-ro, his word. 3d, Nor before proper names ; for it cannot be said **הָאַבְרָם** ha-abh-ram, *Abram* ; except **בֵּת-אֵל** ha-ēl-bēth-ēl, the God of Bethel. *Gen. xxxi. 13.* **הַמֶּנַּשֶּׁה** menasseh. *Josh. i. 12.*



R U L E VI.

THIS (**הִ**) is also eretomatick, *i. e.* a note of interrogation, or admiration ; and is prefixt with (-), as **הִיִּשׁ** hayēsh, is it?

NOTE 1.] Before a guttural, and a letter with (:), it hath (-) ; as **הַמָּעַט** ham-at, if a little, **הִיאִשׁ** ha ish, if a man.

2.] Before a guttural with (·) it hath (·) ; as **הִאֲנֹכִי**, if I.

3.] If it be before the particles **כִּי** or **ל**, or if it be the vocative particle, it hath (-) and dagefh ; as **הַדּוֹר** had-dor, O generation.

Sense

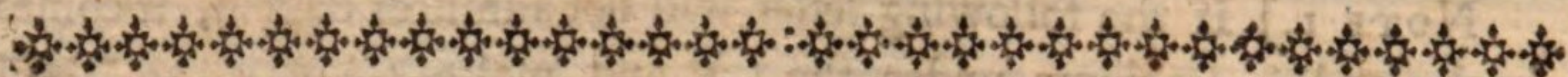
אלה

אלה

אלה

Sense alone can distinguish between these three last and the **Emphatick**.

4.] It is often left out to sweeten the sound. Shall we receive? *Job* iii. 25. And thou *Bethlehem* art not thou the least? *Micah* v. A question without a negation denies, and with a negation affirms.



R U L E VII.

(ו) Is properly a conjunction copulative, altho' it hath a great many other significations; as but, yet, or, so, &c. its proper point is (:) as **וְלֹא** velo, and not.

NOTE 1.] Before the letters **בּוֹמֶף** it changes into וְ, Shurek; as **וְבִמְשָׁב** wbh-mo-shabh, and in the chair; and sounding letters with (:), as **וְלִמְיָם** wl-vm-mijm, and the people.

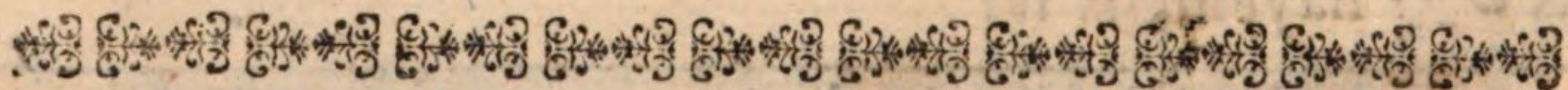
2.] Before a guttural, and (י) with (:), it hath chirek, **וְהִיָּחֵם** vih-yij-them, and ye shall be; **וְיִלְמֵד** vij-lam-mēd, and he shall teach, for **וְהִיָּחֵם**, and **וְיִלְמֵד**. which is usual.

3.] It follows the law of the gutturals, by 3. 10. as **וְאֵמֶת** ve-emeth, and truth.

4.] Before a word of one syllable, or of two syllables penacute, it hath (־) kametz; as **וְהוּא וְבָרוּךְ** thohw, va-bho-hw, emptyness and solitude.

5.] Besides this וְ has also a conversive power, to change the signification of the future into the signification of the preterite; and then it hath a (-) and a dagesh, by 5. 10. 3. but before the indagesthables it has (־) as **וְאֶפְקֹד** va-eph-kod, and I had visited. There is also a crasis here sometimes, as above no. 3. **וַיִּקַּץ** vay-katz, for **וַיִּקַּץ** vay-yikatz.

6.] When it changes the signification of the preterite into the signification of the future, it hath (:); but the fut. or imperat. must go before, as **וְשָׁמַרְתָּ** vesha-mar-ta, and thou shall keep; except before a moving letter with (־) and the letters bumaph, as above here, no. 1.



R U L E VIII.

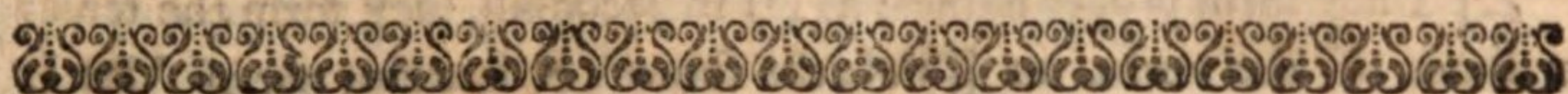
(כ) Is an adverb of similitude, and signifies, as, even as; or a preposition signifying, according to, or about.

R U L E



R U L E IX.

(ל) Signifies, to, of, concerning, near, according to, by, for, in the place of, between, in. Before a word of one syllable or of two syllables that are penacute, it will have a (·), as in 1. 5. as לַתֶּת la-thēth, to give, לַמַּיִם la-maijm, to waters.



R U L E X.

(ב) Is a preposition signifying in, out of, with, among. All three, viz. כֹּלֵב have regularly a (:), as כֶּשֶׁה שָׁנָה keshe-shan-na, as a lilly.

NOTE 1.] If another (:) follow, they have chirek ; as כִּבְחִי kibh-chij, as weeping.

2.] They follow the law of the gutturals, by R. 7. 3. above.

3.] They exclude the article ה, and take its point ; as כְּאוֹר ca or- for כְּהָאוֹר keha-or, as light.

4.] So it fares with ה the characteristick of the inf. of niph. and hiphil ; as כְּבִשָּׁל for בִּשָּׁל in dashing, לַנֶּפֶל lan-pijl, for לְהַנְפִיל להנפיל to cause to fall ; the וְכֹלֵב make a crasis in the following words, and robs א of his point, as בְּאוֹרֵי for בְּאוֹרֵי, and in the infin. of kal. לְאֹמֵר and in the word לְיִהוּהָ וְיִהוּהָ יְהוּהָ : בְּיִהוּהָ לְיִהוּהָ וְיִהוּהָ יְהוּהָ :

5.] The particles מְכֹלֵב often take the following monosyllables, כִּי, פִּי, and the poetick מִן, as מִן מִי from, out of כִּי as, כִּפִּי and לְפִי according, and כִּמּוּ is very common, and with the grave affix with (:); as כִּמּוּהֶם as they ; with the light, כִּמּוּנִי as I.



R U L E XI.

THE essential letters are all (as we said before) comprehended in this word הֶאֱמַנְתִּי he-eman-tiw, and their business is,

NOTE 1.

NOTE 1.] To make nouns ; as from **זָמַר** he hath sung, is made a noun heemantick, **זִמְרוֹר** a song or psalm.

2.] They form the gender, as **גָּדוֹל** great masc. is made **גְּדוּלָה** great feminine.

3.] They form the numbers ; as **גָּדוֹל** sing. masc. **גְּדוּלִים** plur. masc. the **י** are taken out of heemantiw ; plur. fem. **גְּדוּלוֹת** is taken out of heemantiw ; thus also of the dual number, which practice will make easy.

4.] They form proper names ; as (**י**) in Jeconiah, they form the tenses or times of the verbs, as **אֵינִי** ; the future's **א** is taken out of **אֲנִי** I. which forms the first perf. sing.

5.] They form the persons of all the verbs, and are borrowed from the pronouns. See 9. 8. and 11. 6.

6.] Finally they form the conjugation as ; **נ** the first passive niphal, **ה** hiphil and hophal, **הִתְּ** hithpael.

R U L E XII.

THE servile letters may be radicals, viz. the four following **שְׂבַח** sha-bhal, in the middle or end of words, are always radicals ; but in the beginning they may be either radical or servile, as **גְּבוּל** gebhwl, a border, the **ב** and **ל** become radicals, because in the middle and end of the word.

R U L E XIII.

מְנַח meno-cha, are radicals in the middle of a word, but at the beginning they may be either radical, or servile. The three remaining **תְּ** tavij, may be every where either radical or servile.

R U L E

R U L E XIV.

THE verb for the most part (because there are some radical nouns) is the root. Nouns sprout from verbs four ways:

NOTE 1.] By adding one or more of the heemantic letters, as before; as from the root **צַבַּע** tza-ba, he painted, sprouts **אֶצְבַּע** a finger, where **א** is an heemantic letter.

2.] By both taking away and adding of letters; as from **נָטַע** he planted, is made **מַטֶּע** mat-ta, a plant, by casting away its radical (נ) and adding the heemantic (מ), and a dagesh in ט to compensate the flung out נ.

3.] By taking away a radical; as from **בָּנָה** bana, he built, is made **בֵּן** bēn, a son.

4.] Without either taking away or adding, but either by changing the point; as from **דָּבַר** he spake, is made **דְּבַר** da-bhār, a word: Or without change of any thing at all; as from **טוֹב** twbh, a verb, to be good, is made **טוֹב** a noun, goodness.

R U L E XV.

LOP off the serviles, and if three letters remain, they are the root; as the (א) and (ו) from **אֶפְקֹד** eph kodh, I shall visit, remains the three radicals **פָּקַד** pa-kadh, he hath visited.

NOTE 1.] If there remain only two letters, add נ or (ו) to the beginning; as **אֶגַּשׁ** eg-gash, from **נָגַשׁ** na-gash, **הֶצִיב** from **יָצַב**; or put (ו) in the middle; as **קָטַת**, from **קוּם** kam-ta, from **קוּם**; or put ה to the end; as **גֶּלַח** gelw, from **גָּלָה** ga-la: or double the 2d; as **מִסְבָּה** mesib-ba, from **סָבַב** sa-bhabh.

2.] When you have lopt off all the serviles, and have but one letter remaining, you must put (נ) or (ו) to the beginning, and (ה) to the
F end;

end; as יַךְ yach, from נָכַח na-cha, תּוֹרָתוֹ tho-ra-tho, from יָרָה ya-ra. If after you have tryed these rules you cannot find the root, you must have patience until you have more experience.

3.] Note, when any letter is cast away, either in the beginning, middle, or end, it is rare but some letter is to come in its room; as יִתֵּן yit-ten, from נָתַן na-than, שִׁים sijm, from שׁוּם swm, עֲשִׂיתָ a-fij-tha, from עָשָׂה a-fa.



R U L E XVI.

WHEN the serviles are lopt off, and there remain two letters, and the first of the two have a dagesth, then (נ) must be put, for the most part, at the beginning; as יִגַּשׁ yig-gash, from נָגַשׁ nagash: rarely (ו); as הִצִּיתָ hitz-tzijth, from יָצַח; and (ל) in two verbs, יִקַּח yik-kahh, from לָקַח la-kahh, and נִתַּע nit-ta, from לָתַע la-tha.

NOTE 1.] If the last have the dagesth, then it is doubled, as סָבּוּ fab-bw, from סָבַב fa-bhabh. Except אָפּוּ ap-po, from אָנַף a-naph and חָטָה hhit-ta, from חָנַט hha-nat.

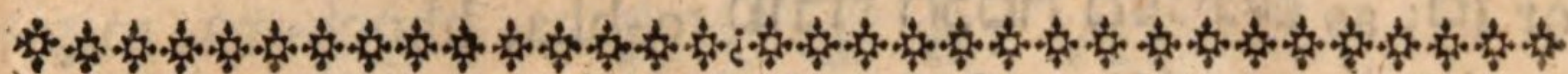
2.] If there be a (ו) before two radicals, then (י) is for the most part added to the beginning; as נוֹשֵׁב no-shabh, תִּישֵׁב tiv-va-shebh, הוֹשִׁיב ho-shijbh, all from יָשַׁב ya-shabh.

3.] If after two such letters there be a (י), then there is commonly (ה) put to the end of the word; as גָּלִיתָ galij-tha, from גָּלָה ga-la, he revealed.





C H A P. VII.



R U L E I.

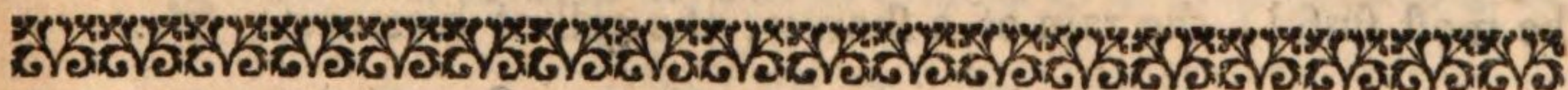
Of a Noun.

THE Hebrew has three parts of speech, noun, pronoun, and verb. A noun is either substantive or adjective: the substantive is, either masculine, feminine, or commune. The adjective is made of the masculine and feminine. They have not a neuter, but they express it frequently by the feminine, or adjective put absolutely.



R U L E II.

THEY have a singular number, as אֱלֹהִים God; a dual, as מֵיִם waters; and a plural which speaks of more than two, as סְפָרִים books.



R U L E III.

THEY have not properly declension, but marks of the cases, something like our *English* particles.

(ה) emphat. belongs to all the cases, particularly to the nom. and vocative; שׁ, the gen. ל, the dat. אֶת, the accus. ו, and ב the ablat. עִי.

R U L E



R U L E IV.

THE comparifon is not changed as ours, but by a peculiar way of fpeaking, either by adding ם or םן; as טוֹבָה חֲכָמָה מִפְּנִינִים to-bha, hhoch-ma, mip-penij-nijm, wifdom is good than precious ftones; *i. e.* better.



R U L E V.

THE fuperlative is formed by an adverb; as מְאֹד טוֹב tobh-meod, very good, that is beft, or

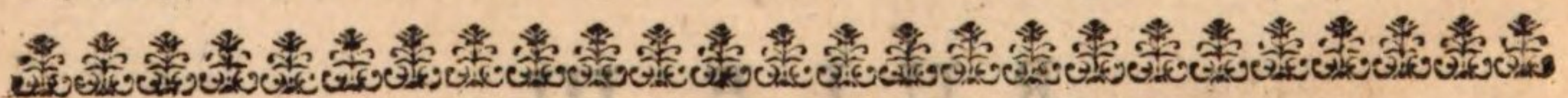
NOTE 1.] By doubling the fame word, as טוֹב, טוֹב, good, good, *i. e.* beft, or

2.] By the prefix ב, as בְּאִדָּם בְּגִדִּים bo-gedijm ba-a-dam, perfidious among men, *i. e.* moft perfidious, or

3.] By the name of god; as the hills of god, that is, the higheft, the dread of god, the fleep of god, *i. e.* the greateft; or

4.] By a genitive of the plural, as king of kings, *i. e.* the moft powerful; a fervant of fervants, *i. e.* the meaneft; a fong of fongs, *i. e.* the moft excellent; vanity of vanities, *i. e.* the greateft; the heaven of heavens, *i. e.* the higheft, or

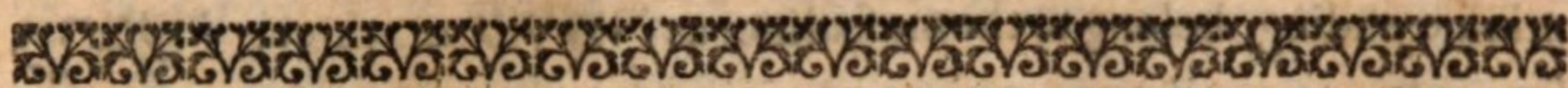
5.] By two fynonymous words, the loom of dirt, *i. e.* the deepeft; the obfcurity of darknefs, *i. e.* the thickeft; the iniquity of fin, *i. e.* the moft finful; the rain of a fhower, the gall of bitternefs, &c.



R U L E VI.

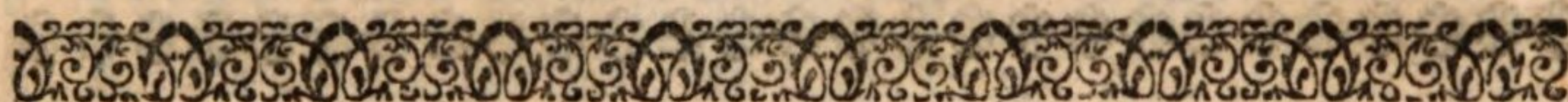
GENDERS of nouns are known by their fignification, and termination: Thefe fix are known by their fignification to be mafculine; names of men, דָּוִד *David*; men's offices, מֶלֶךְ me-lech, a king; of rivers

rivers, as **פִּישׁוֹן** pijshon; of mountains, as **כַּרְמֶל** carmel;
of people, as **עִבְרִי** jbh-rij, *Hebrew*; of months, as
נִיסָן *March*.



R U L E VII.

THESE are feminine by their signification ;
names of women as **רָחֵל** Rachel, women's offices,
מִילָּדָה meijal-le-deth, a midwife ; of kingdoms and
provinces, as **מִצְרַיִם** mitz-ra-ijm, *Egypt*; of cities, as
יְרִיחוֹ yerij-ho, *Jericho*.



R U L E VIII.

THESE are common; ist, names of living crea-
tures, of one ending both male and female are
exprest ; as **הַמּוֹר** hha-mor, an he and she afs.

NOTE 1.] The names of numbers, from twenty to a hundred in-
clusively, as **עֶשְׂרִים** ef-rijm, twenty, **שְׁלֹשִׁים** thirty.

2.] The double members of man's body, but are mostly feminine ;
as **יָד** yad, an hand ; **רֶגֶל** regel, a foot ; **עֵין** ajjn, an eye.



R U L E IX.

THESE four are of the feminine gender, if they
have not radical endings ; as **רֵאשִׁית** re-shijth,
the beginning ; **מַלְכוּת** mal-chuth, a kingdom ; **אֱמֶת**
e-meth, truth ; (**הָ**), as **צְדָקָה** tzeda-ka, justice ; the rest
of the terminations belong for the most part to the
masculine.

NOTE 1.]

NOTE 1.] Names of number from three to ten, having a masculine ending, belong to the feminine gender; as שלש sha-losh, three; ארבע ar-ba, four women; on the contrary, they that have a feminine ending, belong to the masculine; as שלשה m. three, ארבעה four men.



C H A P. VIII.



R U L E I.

Of the DECLENSIONS.

THE first declension is, when the plural ends in ים; and to this belong all nouns of the masculine gender. Where *Note*, That (.) (..) and (.) in the last syllable but one are changed into (:) and (.) in the last into (,) as טוב good, טובים; צדיק just, צדיקים; דבר a word, דברים; ספר a book, ספרים; מלך a king, מלכים; נער a boy, נערים. *Note*, If (-) is in place of a (.), then it changes the same, as if it was a (.); as in the example na-ar, above and; (-), as צרע.

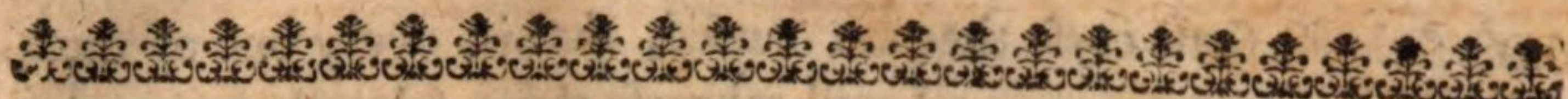
NOTE 1.] Some are changed into ין as the Chaldee, as אהרין ahherin.

2.] Some have (י-) for ים as שרי for שרים lands.

3.] The dual number is made by ים, changing the points, for the most part, like the plural; as אף the nose, אפיים the nostrils.

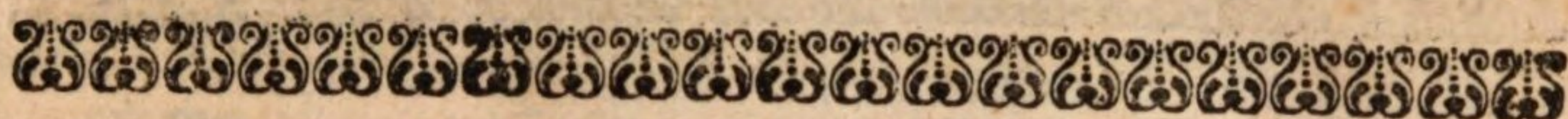
4.] The ה is changed into (ח); as שפה a lip, שפתיים two lips.

R U L E



R U L E II.

WHEN a word is in construction, (*i. e.* when two substantives come together betokening divers things, the latter shall be put in the genitive case) the ה is changed into ת; as תּוֹרַת יְהוָה thorath Jehovah, the law of Jehovah, from תּוֹרָה.



R U L E III.

DUALS and plurals change ים and ים into (י); as דְּבָרִי from דְּבָרִים, מִי from מִים, and found often doubled, as מִימִי. Some particles imitate this; as אֲחֵלִי I wish, אַחֲרֵי after, עַד upon, עַד until.

NOTE 1.] The unchanged substantive (*i. e.* the last) is frequently in place of the adjective, the abstract for the concrete; as a man of tongue, *i. e.* a slanderer; a man of wit, a man of heart, a man of name; *i. e.* famous; bread of barley, the land of holiness, the dwellers in houses of clay, men of vanity, &c.

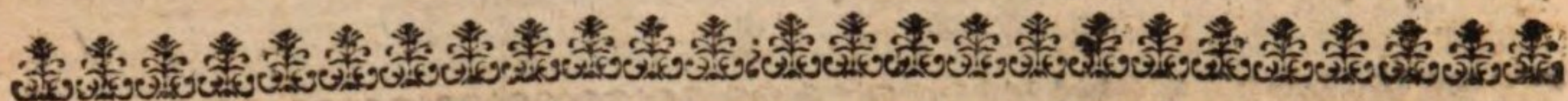
2.] The substantive goes before the adjective, בֶּן הַחֵם a son wise; but if the adjective go before, the verb substantive is left out; as good (is) wisdom; and thus in the pronouns, these (are) the generations.

3.] The adjective for the most part agrees with the substantive; but often plurals are joined to singulars, and on the contrary singulars with plurals; as שְׁנֵה עָשָׂרִים twenty years; מֵאָה פְּעָמִים an hundred times.

4.] These three, אֱלֹהִים, אֲרָנִים, בְּעָלִים, either for honour or mystery's sake, are join'd to singulars; as holy gods himself, gods created, &c. and Rab. Sab. says, that every word of dominion is express'd in the plural, tho' spoken but of one: and on the contrary collectives are often join'd to the plural; because in the singular they comprehend a plurality; as עַם הַהוֹלְכִים the people that walked, Isa. ix. 9.

5.] When the plural is join'd to the singular, there is for the most part a distribution; as thy judgments are right, *i. e.* every one of them;

them ; those that curse thee are cursed, that is, every one of them. And also in the pronouns. I will rehearse thine (plural) praise, *i. e.* all, and every one. And when the substantive is repeated, a nation a nation made gods, *i. e.* every nation ; a man a man, *i. e.* every one ; two two entered, *i. e.* they entered by pairs. But if ך comes between it shews the difference ; as they speak לב ולב with a heart and heart, *i. e.* with a different heart ; a stone and a stone, *i. e.* a different weight ; epha epha, with a different measure.



R U L E IV.

THOSE that end in (׳) leave it out in the plural as נ״ goi, a nation, ג״ים, for ג״ים go-ijijm.



The second DECLENSION.



R U L E V.

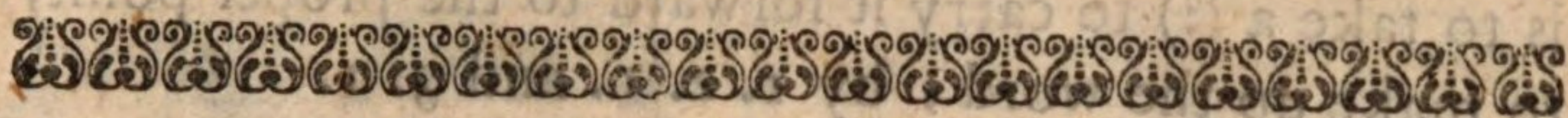
IS of words in the feminine gender, and makes their plural by adding ות, and changing the points as in the first ; as חרב a sword, הרבות hho-ra-bhoth swords ; יתר a nail or stake, יתרות yethe-doth.

NOTE 1.] The words which end in ה or ת cast away these letters and points, and have ות added in their room ; as בהמה a beast, בהמות behe-moth, עטרת ate-reth, a crown, plural עטרות crowns.

2.] Words of two syllables with a double (׳) do not change the first ; as צרה anxiety, plural צרות.

4.] Words

4.] Words pointed ; as שפחה a maid servant, pl. שפחות maid servants ; צדקות righteousness ; לשכה a chamber, לשכות lescha-choth.



R U L E VI.

MANY monosyllables are changed by a dagesh forte and chirek going before ; as אם a mother, אמות mothers ; פת a fragment, פתות pieces : But of בת a daughter cometh בנות, because it comes from בנה to build.



R U L E VII.

NOUNS are not always used in three numbers, but for the most part they have only the sing. and plur.

NOTE 1.] Yet some have only the singular number ; as proper names, דוד David ; of metals, as זהב gold ; of liquors, as יין ; of virtues and vices, as שפלות humility.

2.] Some have only the plural, especially the names of age ; as פנים faces, נעורים infancy or youth.

3.] Some have both the singular and dual ; as כפיים כף the hollow part, the palm, of the hand.

4.] Some masculines have plural feminines ; as אב a father, אבות : Some on the contrary of the feminine gender have a masculine ending in the plural ; as יונה f. a pidgeon, pl. יונים pidgeons.

5.] Some words have both a masculine and feminine ending in the plural ; as היכל a palace, היכלים and היכלות



R U L E VIII.

AS there is a motion from the masculine to the feminine, so there is a change of points ; as

גָּדוֹל mas. great, גְּדוֹלָה f. great: Here (·) is changed into (:), or rather perhaps the (·) is gone to the end of the word, and has left (ג) without a point; its power is to take a (:) to carry it forward to the proper point, to make up the word; by 1. 2. 1. and 3. 1.

NOTE 1.] There is a motion from the singular to the plural; as מְלָכִים, מְלָכִים kings.

2.] There is a word in construction, as before, יָמֵי the days of.

3.] There is a word with affixes; as from דְּבַר a word, with an affix דְּבַרִּי my word. You may see the general and most approv'd rules for the change of the points, in the following sixteen rules, all at one view; and as to the change by the accents, you may turn over to the fifteenth Chapter.



R U L E IX.

AS there is a change of points, so there is an exchange.

NOTE 1.] (·) with (·), and on the contrary; as הוֹמִיךְ and הוֹמִיךְ supporting.

2.] (·) (·) (·) and kametz chatuph among themselves.

3.] (·) (·) and (·) among themselves; as עֶרְ eternity, וְעֶרְ and eternal.



R U L E X.

A Double (·) in a word that has א for its last radical, become one syllable and is contracted into (·) as צֵאֵ to go out, for צֵאֵ, from יֵצֵא.



R U L E XI.

A Short point and dagesh comes in the place of a long point, by syltote; as אָקוּב, for אָקוּב I will

Change of the 1 springs from 7

3 Cor.

No 17.

(τ) in the last syllablecept one, when the affix
s changed into (:), andd (τ) in the last remains,
ounding consonant follo such as כם, כן, הם, הן;
τ) in the last remains; is the form in construc-
made מִשְׁלַּח שְׁלָמָה a proar to these affix; as מִשְׁלַּח
n army, is made יְהוֹרָה; but with the rough af-

No 8.

NOTES.

[illegible]

И это

from the man, was an old man, and the blind man was an old woman. And is changed into (:) as the blind man was an old woman. But if any other point be in the last have one, then (..) in the last but one, then (..) in the last but one, then (..) in the last is not changed. ble but one; but in the last they have this: if (+) be Grammaticians have no rule for (..) in the last syllable.

tion is changed into ; as מֶלֶךְ mal
king, is made מַלְכָּה fem. a queen. But
proper point chuk, or parach, as from
one, and in the last into ; and the
(.) in gender is changed, both in

will curse ; וַיִּסַּב for יִסַּב, he encompassed : And on the contrary a long point comes in place of a dagesth and a short one, by diastole ; as אֵיתָם I shall be perfect for אֶתָם with (ו) redundant.



CHAP. IX.



R U L E I.

Of the PRONOUNS.

THE pronouns are either separable, *i. e.* which by themselves make a compleat word ; or inseparable, *i. e.* they cannot be, unless join'd with another word.

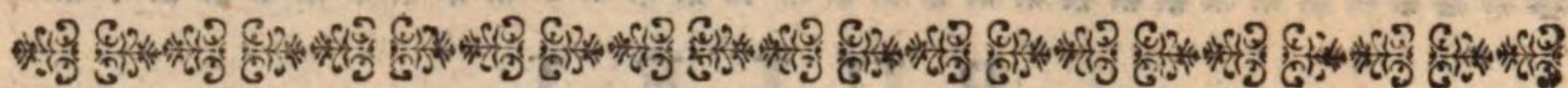


R U L E II.

THE separable are, either whole and entire, or deficient. The whole have gender and number ; and as there are three persons, so there are three of them ; and are thus declined.

Nominative	Genitive	Dative	Accusat.	Ablative.
I אֲנִי, or אֲנִכִּי	of me שְׁלִי	to me לִי	me אוֹתִי	from me מִמֶּנִּי
plur. we נַחֲנוּ, or אֲנַחְנוּ	of us שְׁלָנוּ	to us לָנוּ	we אוֹתָנוּ	from us מִמֶּנּוּ
2. p. fin. m. thou man אַתָּה	of thee שְׁלָךָ	to thee לָךְ	thee אוֹתָךְ	from thee מִמֶּךָ
pl. m. ye אַתֶּם	of you שְׁלָכֶם	to you לָכֶם	you אוֹתְכֶם	from you מִמֶּכֶם
Sing. fem. אַתְּ	שְׁלָךְ	לָךְ	אוֹתְךָ	מִמֶּךָ
Plur. אַתֶּן, אֲתֵנָה	שְׁלָכֶן	לָכֶן	אוֹתְכֶן	מִמֶּכֶן

Nominative	Genitive	Dative	Accusative	Ablative.
3. p. f. m. he הוא	of him שלו	to him לו	him אותו	from him מִמֶּנּוּ
Plural, they הם	of them שלהם	to them לָהֶם or לָמוֹ	them אותם	from them מֵהֶם
3. p. f. f. she היא	of her שלה	to her לה	her אותה	from her מִמֶּנָּה
Plur. f. they הן הנה	of them שלָהֶן	to them לָהֶן	them אותָן אֵתָהֶן	from them מֵהֶן



R U L E III.

WORDS ending in ך and ם often have an ה pa-
rogegick ; as הַיָּהּ , הֵנָּה , אֵתָנָה .



R U L E IV.

THE defectives are either so in number, or in
gender ; being either only of the singular, or of
the plural ; or only of the masculine, or only of the
feminine gender.

NOTE I.] These demonstratives have only the singular number, and
masculine gender ; as זה that ; and once זה , *Ezek. xlvii. 13.* this, he.

Fem. זאת and אֵלֶּה these ; and wants the plural.

זֶה this, or that, is common in both gender and number.

These have only the plural number, and of both genders ; אֵלֶּה אֵלֶּם
they.

Of both genders and numbers אשר the relative who : And is some-
times left out ; as, a people (whom) I knew not ; in the way (which) he
shall chuse :

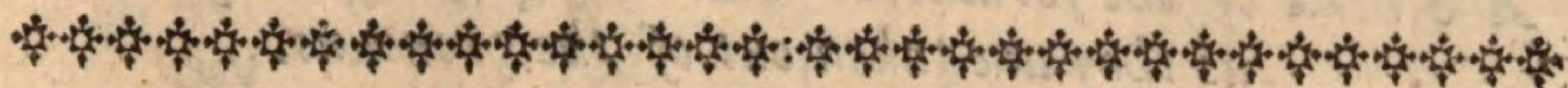
The interrogatives מי and מה , which after a relative become a re-
lative itself ; as לִמַּד מִי אֲשֶׁר he who learn'd.

There is also מה and מִן , *Exod. xvi. 15.* what is it ? manna ?

There is likewise לו , but always with emphat. ה ; as הֵלֹא ; and
חֲלוּהָ

הֵלֵךְ he, as if derived from הָלַךְ and הָלַךְ; and also הִלָּךְ this, herself; as from הָלַךְ and הָלַךְ.

NOTE. That personal pronouns are often instead of verbs substantives; as, I naked, viz. am; thou dust, viz. art; they naked, viz. are, &c.



R U L E V.

THE inseparables are those that are fastened to other words; and are either prefix, of which already; or suffix; which are either formative, or con-significative, and are taken out of the last syllables of the pronouns as in rule 8. below.



R U L E VI.

THE formatives are added to the three radical letters, and form the persons; as from פָּקַד is made פָּקַדְתָּ thou man hast visited. תָּ is the last syllable of the pronoun of the 2d person masc. sing. as you see in the following scheme, and comparing of it with the pronouns.



R U L E VII.

THE con-significatives increase the signification of the words, and in both nouns and verbs are possessives; as סֵפֶר a book, with affix סֵפֶרִי my book; when they are join'd to verbs; as from פָּקַד he visited with affix פָּקַדְתָּ he visited him, פָּקַדְתָּם he visited you. Between the affix וְ, הִי, הָ, הוּא and the word, there is often a נ epenthetic with (:); as אֶרְמְנֵהוּ I will exalt him, *Exod. xv. 3.*

R U L E

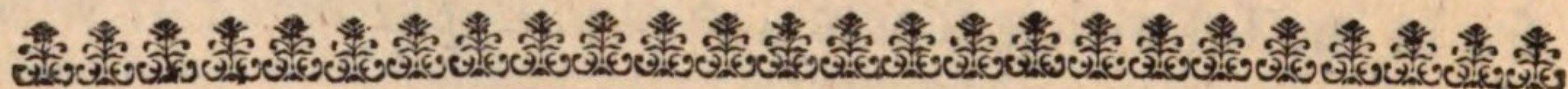


R U L E VIII.

A Scheme of the formative and consignificative particles, as they are taken out of the pronouns.

אני	1 p. f. c. g.	הי	1 p. f. c. g.	ני
נחנו	1 p. p. c. g.	נו	1 p. p. c. g.	נו
אתה	2 p. f. m.	ת	2 p. f. m.	ת
את	2 p. f. f.	ת	2 p. f. f.	ת
אתם	2 p. p. m.	תם	2 p. p. m.	תם
אתן	2 p. p. f.	תן	2 p. p. f.	תן
	3 p. f. m. neither has nor wants one.		3 p. f. m.	הו
היא	3 p. f. f.	ה	3 p. f. f.	ה
ו	3 p. p.	ו	3 p. p. m.	הם
			3 p. p. f.	הן

Observe here that they agree with the noun to which they are tied in number, but in gender with the thing or person they intimate ; as **הַפֶּלֶחָה** ; tho' the noun is fem. the affix is masculine.



R U L E IX.

THE affix are added to five sorts of words ; 1st to nouns ; 2ly, to verbs ; 3dly, to participles ; 4thly, to adverbs ; 5thly, to prepositions.



A scheme of the affix of verbs.

my		our		my		our
1 p. c.	י	c.	נו		י	ינו
thy		your		yours		yours
2 p. m.	ה	m.	כם		ה	יכם
thy		your		yours		yours
2 p. f.	ה	f.	כן		ה	יכן
his		their		his		their
3 p. m.	ו	m.	ם		ו	יהם
her		their		hers		their
3 p. f.	ה	f.	ן		ה	יהן



R U L E X.

A scheme of the affix of verbs.

The affix of the preterite.		Of the future and infinitive.	
Of one person.	Of more.	Of one person.	Of more.
1 p. c. g.	ני	ני	ני
2 m.	ה	ה	כם
2 f.	ה	ה	כן
3 m.	והו	והו	ם
3 f.	ה	ה	ן



R U L E XI.

A pattern of the pronouns of all the persons affix to a noun of the masculine gender.

	1 Person. Com. gender.	2 Person. Mas. gender.	2 Person. Fem. gender.	3 Person. Mas. Gender.	3 Person. Fem. gender.
Sing.	my proverb משלי	thy proverb. משלה	thy proverb. משלה	his proverb. משלו	her proverb משלה
Plur.	my proverbs משלי	thy proverbs משליה	thy proverbs משליה	his proverbs משליו	his proverbs משליה
Sing.	our proverb משלנו	your proverb משלכם	your proverb משלכן	their p overb משלם	their proverb משלן
Plur.	our proverbs משלינו	your proverbs משליכם	your proverbs משליכן	their proverbs משליהם	their proverbs משליהן

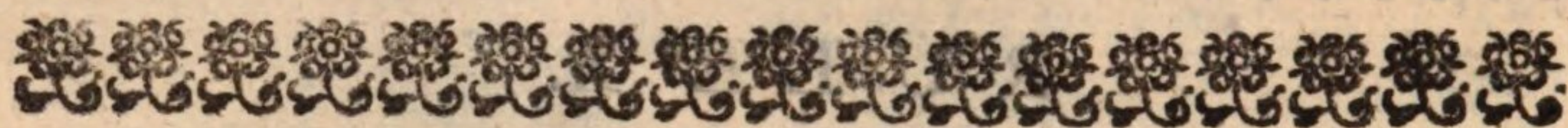
R U L E



R U L E XII.

WORDS of the feminine gender receive the affix much after the same manner, only הִי is changed into הִי; as from צִדְקָה cometh צִדְקָתִי my righteousness.

NOTE I.] The affix הִי, הִי, כִּי, כִּי, הִי, הִי, when in the plural number change both points into s'cheva's, and the first into chirek; as גִּמְלֵיכֶם gim-lē-chem.



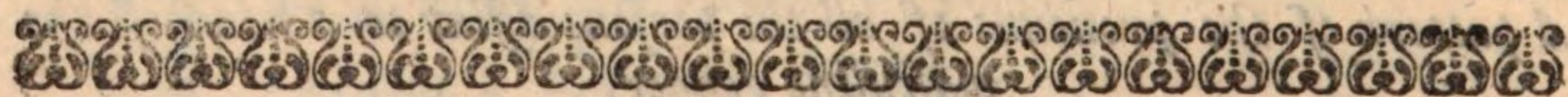
C H A P. X.



R U L E I.

Of the V E R B S.

THE *Hebrew* verbs are either regular, and cast not away any of the three radicals, nor yet make any of them silent: Or irregular, which are either defective or quiescent.



R U L E II.

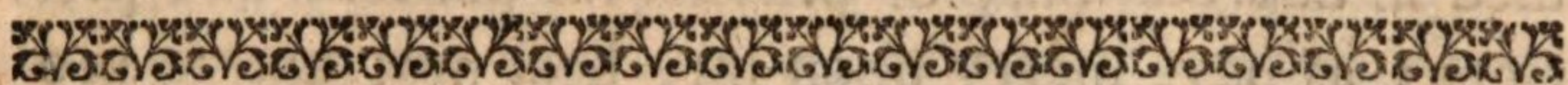
THE defectives either want the first radical י; as וַיִּשָּׁא he approached: Or those who want the second which is the same with the third; as סָבַב he encompassed.

R U L E



R U L E III.

THE quiescent verbs are such as have some of their radicals silent, either 1st, in the first radical (י), as **יָשַׁב** he sat; 2d, or in the second י, as **קוּם** to rise; or 3d, in the third radical א, as **מָצָא** he found; or ה, as **גִּלָּה** he reveal'd; and both end in (ו).
 11



R U L E IV.

THERE are only two numbers, singular and plural; and the same genders as in nouns; their difference appears in the persons.



R U L E V.

THEY have five tenses or times; the preterit, the participles, the infinitive, the imperative, the future.

NOTE 1.] They have no present tense; but they express it, either by both participles, or by the preterit, or future; as **יִהְיֶה** he meditates.

2.] There is one preterit a rule for all the rest. **פָּקַד** he did, hath, was, had, visited; and is often used for the future which declares things as certainly to come as if they were come already; as, to us a son **יָלֵד** is born, for, he shall be born.

3.] There are two participles, the present called Benoni; as **שׁוֹמֵר** keeping, who actually keeps, and a keeper who actually keeps: and it serves for the present of the indicative; and has always a pronoun join'd with it; as, I visiting, *i. e.* I visit; and for a little after the future; the Lord destroying it, *i. e.* in a short time will destroy it. *Gen. xix. 14.* And the participle called paul, as **פָּקֹד** visited. Both are declined like nouns.

H

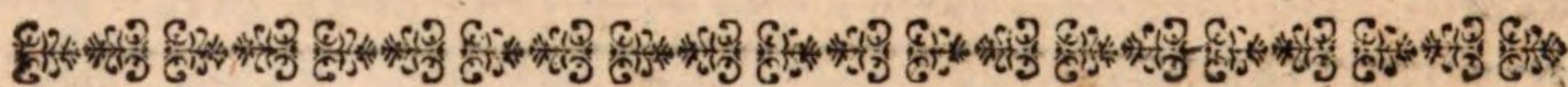
4.] The

4.] The fem. sing. is in ה acute, or ת penacute with a double (··) as פִּקְדָה and פִּקְדָת fem. visiting; and sometimes a (-), בְּרַחַת flying Gen. xvi. 8. and with (·), as אֲבֵלִים אֲבֵלִים lamenting.



R U L E VI.

THERE are two futures: the first is called imperative, as פִּקֹּד visit thou; this imperative is used in deprecations, or praying for pardon, and petitions; as have mercy upon me, hear me; and in promises, keep my commands and live, *i. e.* thou shalt live: So in threatnings, as Rejoice, O young man; an Irony. Rabbi David, Rejoice, and you shall see what will become of it at last; also in affirmative precepts, as Hear, O *Israel*: honour thy father: on the contrary, in negative precepts the future is used, because it exerts its power at all times; as, Thou shalt not kill, *i. e.* kill not. The second is called the future; as אֶפְקֹד I will visit. The infinitive is the fountain or root, as פִּקֹּד, פִּקֹּד, or פִּקֹּד to visit.



R U L E VII.

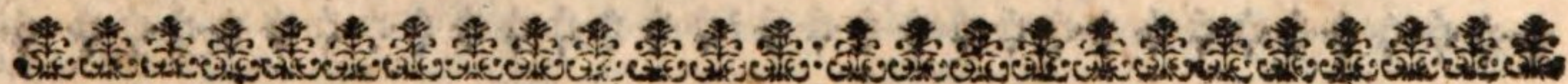
THE gerunds are expressed by prefixing one of these four letters, for memory's sake called בְּכָלִם bachlam, to the infinitive only, which for the most part is the same with the imperative, and generally cause a circumlocution; as בִּפְקֹד in visiting, *i. e.* when he, or had visited. They have a chirek, because two scheva's cannot come at the beginning of a word, by 3. 5. The first is changed into chirek, בִּפְקֹד according to visit, *i. e.* after he visited, לִפְקֹד to visit, *i. e.* when he visited, or that he might visit; but with ו it include

cludes a negation, as **לֹא** from visiting, lest I should visit, or he should visit. Their eyes are darkened **לֹא יֵרְאוּ** *τὴς μὴ βλέπειν*, *Rom. xi. 10.* *i. e.* that they should not see.

NOTE 1.] The infinitive is often join'd to a finite verb of its own signification; and if the infinitive goes before, it shews the vehemency, certainty, and sometimes the swiftness of the thing; as, in chastizing he chastized me, *Luke xxii.* in desireing I have desired, in doing I will do mercy unto thee, *i. e.* certainly; in seeing I have seen, which is rendred, *Acts vii. 34.* I have seen, I have seen; in coming I have come, *i. e.* swiftly. And by adding a negation it denies with the greater force; as, in redeeming thou shalt not redeem, in dying thou shalt not die, *i. e.* not at all; in rescuing thou hast not rescued, *i. e.* thou hast not performed the least part of deliverance; in being ashamed they shall not be ashamed, *i. e.* they shall not be ashamed at all: But if the infinitive follow, it shews a holding on without ceasing, a repeating the same words; as, weep ye in weeping, hear ye in hearing, he went going, *i. e.* continually, without ceasing.

2.] And so if a verb finite should be added to a verb of quantity or quality, it becomes an adverb; as, he magnified to do, *i. e.* he did it nobly; do well to beat, *i. e.* beat excellently; you have done well to see, *i. e.* you see well. It is the same in **שָׁלַח**, and he added to send, *i. e.* he sent again.

3.] A finite verb, join'd to another finite verb, turns adverb; as, do not multiply ye may speak, *i. e.* do not speak much; prosper ride, *i. e.* ride prosperously; multiply wash.



R U L E VIII.

THERE are three persons in both numbers. The third person masculine in this language goes always before the rest in the preterit, because its form is most single, and has all the three radical letters, and none else; as **בָּרַךְ** he hath visited, and to this there is an heemantick letter added, taken out of the pronouns, with a change of the points: Where observe this rule;

When

When the third radical hath a proper point, the second has a (:) simple or compound: But when the third radical has (:) either exprest or understood, the second radical hath a proper point, (except hiphil, because the second radical has the accent) as פָּקַדָהּ she hath visited; the ה is taken out of the pronoun הִיא she; the third plur. in ו, as פָּקְדוּ pakedw, they have visited, taken out of וּ they; the 2d mas. sing. in ת out of אַתָּה thou, as פָּקַדְתָּ thou man hast visited. F. in ת from אַתָּה, as פָּקַדְתָּ thou woman hast visited; the 2d pers. pl. mas. תם, from אַתֶּם ye men, as פָּקַדְתֶּם ye men have visited; 2. p. p. f. תן from אַתְּ, as פָּקַדְתֶּן ye women have visited; the first sing. in י from אֲנִי I.



R U L E IX.

IN which we must observe, that the ת is used in place of ו, lest there should be a confusion of this formative syllable with the inseparable consignificative וי, as פָּקַדְתִּי I have visited, and not פָּקַדְנִי he hath visited me. The i. p. p. m. in נו from נַחֲנוּ we, as פָּקַדְנוּ we have visited; compare chap. 9. rule 8. with chap. 11. rule 6. and the scheme in 11. 9.



R U L E X.

THE imperative hath only the 2d person distinct in both gender and number, as פָּקֹד or פָּקֹר visit thou man; the plur. mas. ends in ו, as פָּקְדוּ visit ye men; the fe. sing. in וי, as from אַתִּי, as פָּקְדִי visit thou woman; the plur. fem in נה, as from אַתְּנָה; as פָּקְדֶנָּה visit ye women; so that the ונָה yw-na forms the ends of both futures.

R U L E



R U L E XI.

THE second future is formed from the first by putting before the three radical letters **אֶתְּ** ethan, which form the genders and persons. The imperative, or first future, is **בִּקֹּר** visit thou, prefix **א** from ethan, and it is **אֶבְקֹר** I will visit. This **א** is taken out of the pronoun **אֲנִי** I. The **נ** one of the ethan taken out of the pronoun **נַחֲנוּ** makes **נִבְקֹר** we shall visit. The 2. p. f. m. and the 2. p. p. m. the **ת**, one of the ethan, and out of the pronoun **אַתָּה** thou; as **תִּבְקֹר** thou man shalt visit, plur. **תִּבְקְרוּ** ye men shall visit. The 2. p. f. f. **תִּבְקְרִי** thou woman shalt visit, the **ת**, taken out of the pronoun of the second person fem. **אַתְּ** thou woman, and one of the letters ywna at the end. And the second person plu. fem. taken out of the same, with **נָה** at the end, taken out of ywna as before, **תִּבְקֹרְנָה** ye women shall visit. The 3. p. f. m. **יִבְקֹר** he shall visit, the **י** one of the ethan taken out of **הוּא** he, himself; the (**י**) for the sweetening of the sound, for **י**, or perhaps out of **הֵיא**, which is often used in the masculine gender; and the plural with one of the ywna at the end, **יִבְקְרוּ** they shall visit; the 3. p. f. f. with **ת** instead of an **ה**, from **הֵיא** she, as **תִּבְקֹר** she shall visit; and the 3. p. p. f. the same, with ywna at the end **נָה**, as **תִּבְקֹרְנָה** they will visit. Compare this with chap. 11. rule 16. where you will find the ethan at top of the futures.

NOTE 1.] Here we may observe that the future is used diversly; first incessantly, and in his law he shall meditate day and night, continually, incessantly; 2dly for what one is accustomed to do; as, to morrow is the calends in which I shall sit with the king, *i. e.* in which I am accustomed to sit with the king; 3dly, that which is possible; as,

I shall tell all my bones; 4thly, that which is granted; the stranger himself shall kill the killer; after the death of the high priest the killer shall return, *i. e.* he hath free liberty to return; the son shall honour the father; the priests lips shall preserve knowledge; there shall be no beggar among you; there shall be no whore in *Israel*, *i. e.* you shall take care that there be none; be ye holy, for I am holy; 6thly, it is used for the optative; as, he shall kiss me, *i. e.* I wish any one would.



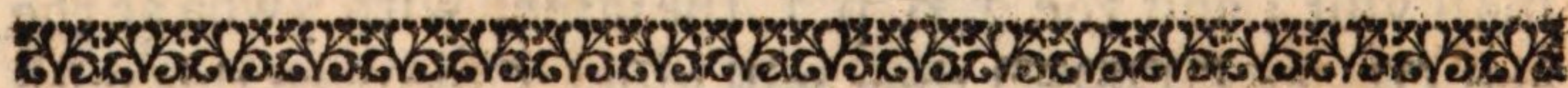
R U L E XII.

THERE are seven paradigma's, or patterns, according to which all the *Hebrew* verbs are conjugated; one perfect, two defective, and four quiescent. The perfect verb is פָּקַד he hath visited, the two deficient verbs are, 1st, is deficient in the first radical, as נָשָׂא; 2d, the second letter is doubled, as סָבַב.



R U L E XIII.

THE quiescent verbs have either a quiescent letter at the beginning, middle, or end. The first is quiescent in ' at the beginning, as שָׁב to sit; the second is quiescent in the middle ' , as שָׁם to put; or י , as קוּם to rise; the third rests in א , as מָצָא to find; the fourth rests in ה , as גָּלָה to reveal.



R U L E XIV.

SOME verbs are doubly imperfect, which have both the first and last letter quiescent, as יָצָא to come out; but אָשַׁב is both deficient and quiescent; as deficient it is conjugated like נָשָׂא, as quiescent like מָצָא.



CHAP. XI.



R U L E I.

Of conjugating all the Verbs, regular and irregular.

THO' the *Hebrew* has not properly conjugation, as the other learned languages have, but only puts letters at the beginning, middle or end, which are all taken out of the heemantiw, by the 6th chap. as is very plain; yet there are 49 improperly so called, *i. e.* seven perfect, deficient, and quiescent; and every one of them hath seven paradigma's, or patterns, which in all make 49.



R U L E II.

THO' there are seven patterns, we will reduce them to four conjugations (tho' improperly.) The first is called **לך** *i. e.* light, both in writing, because single without any characteristick, as the rest have; and single in signification, which hath an active and neuter signification, except in the participle of the preterit, which signifies passively; and the third person of both numbers put absolutely (*i. e.* without a nominative) is used impersonally; as, and to *Adam* **אָמַר לְךָ** he did not find a help, *i. e.* a help was not found; therefore he called the well **אֶרְכָּא** Beerlahhairoi, *i. e.* it was called; cursed be that night wherein he said, *i. e.* it was said; and so in the futures, and he shall call his name **וְהָיָה שְׁמוֹ מִתְרָא** WONDERFUL, *i. e.* he shall be called, and this is

is his name he shall call him, *Jehovah* our righteousness, *i. e.* whereby he shall be called. And so in the New Testament, this night they shall require thy soul from thee. And its passive niphal, of which there are several not used in kal, as **נִלָּחֵם** to fight, **נִשְׁבַּע** to swear, **נִבֵּא** for **נִנְבֵּא** to prophesie; because we ought neither to fight nor swear but when we are compell'd to it, nor prophesie but when we have a special commission.

NOTE 1.] The second, piel, increases the signification, as **פִּקֵּר** he visited vehemently, eagerly, exactly, forthwith, presently, frequently, to open with violence and breaking of doors; and it has often the contrary signification, as **חָטָא** he sinned, in piel he was delivered from sin; and pyal his passive.

2.] The third hiphil, which for the most part adds to the signification of kal, he caused or declared; and thus the action passes upon three; as, he caused thee to eat manna; where God feeds, *Israel* eats, and manna is eaten. Its passive hophal, as well as pyal, receives its passion from an unknown agent; as, Moab is laid waste; where it is not mentioned who did it, and therefore they both want the imperative.

3.] The fourth, hithpael, from the imperative of piel **פִּקֵּר**, by putting the characteristick syllable **הִתְ** before it, and holds fast the formation and termination of piel, and hath a reciprocal signification; either real, as, sanctify yourselves; or feigned, as, he shall bless himself in his heart, *i. e.* he will imagine himself to be blessed, when at the same time he really is not; and continually is also signified here, as **הִתְהַלֵּךְ** he walked continually, without intermission,



R U L E III.

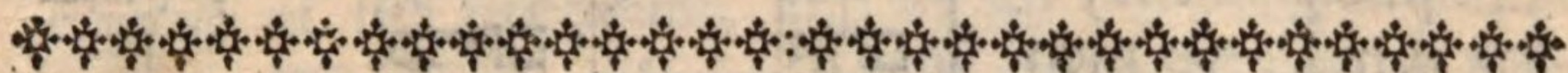
KAL hath only three radicals as before, as **פִּקֵּר**, niphal has a preformative **נִ** prefixt with (:) its proper point, but another (:) being under **פ** it is changed into chirek, by 3. 5. 2. as **נִפְקֹר** he hath visited, for **נִפְקֹר**; niphal is likewise known by a dagesh in the first radical in the two futures and infinitive (all the

the rest have a silent (:)) as אֶפְקֹר for אֲנֶפְקֹר. Hence *Note*, That the characteristick of the time excludes the characteristick of the conjugation, as here.



R U L E IV.

THE second is known by a dagesth *forte* in the second radical; see 13. 1.



R U L E V.

THE third is known by the preformative ה, and long chirek before the last radical, as הֶפְקִיד, and (-) under the letters ethan in the future, as יִפְקִיד, and under the preformative מ in the participle, as מִפְקִיד for מֵהֶפְקִיד; מ the characteristick of the time excludes ה the characteristick of the conjugation, by 3 above.



R U L E VI.

HOPHAL is known either

- 1st, by kametzchatuph,
- 2d, or by kibbytz,
- 3d, or by schurek.

Before the
1st radical as

הֶפְקִיד
מִפְקִיד
הוֹסֵב

The 4th is known by the letters הֵת, as הֵתֶפְקִיד; here followeth a paradigma of all the 49 conjugations in less room than ever I found them any where before.

A paradigm or pattern of all the 49 conjugations in all their moods and tenses. I begin with the regular or perfect conjugations, which are conjugated seven ways.

6		5	4	3	2	I	
3 p. f. m.	he			קִיד	d (..) קִד	* פִּי	Kal
3 p. f. f.	she	הִיא	B קִידָה	קִדָּה			
2 p. f. m.	thou man	אַתָּה		קִדָּת	נִפְּ		Niphal
2 p. f. f.	thou woman	אַתְּ		קִדָּת	d (.) פִּי		Piel
1 p. f. c.	I	אֲנִי		קִדְתִּי	d (.) פִּי		Pyal
3 p. p. c	they	וְהֵם	קִידוּ	קִדּוּ	B הִפְּ		Hiphil
2 p. p. m.	ye men	אַתֶּם		* קִדְתֶּם			
2 p. p. f.	ye women	אַתְּנָן		* קִדְתֶּן	הִפְּ		Hophal
1 p. p. c.	we	אֲנִיחֵנוּ		d קִדְנוּ	d (.) הִתְּ		Hithpael



R U L E VII.

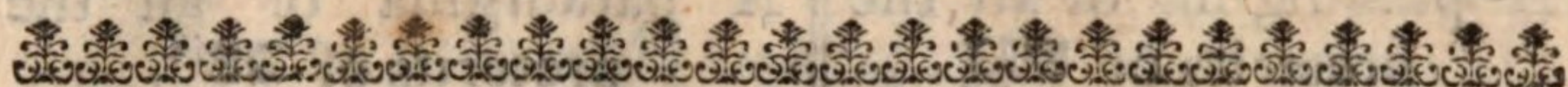
FOR the better understanding of this paradigm, see chap. 10. rule 8. and the noted rule mentioned there, viz. When the third radical hath a proper point, the second has a (:); and when the second hath a proper point, the third hath a (:).



R U L E VIII.

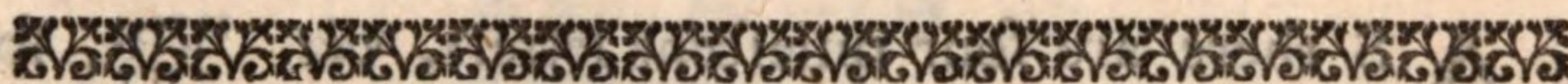
FOR the further understanding of the former paradigm observe, that פִּי pa in the first column is join'd to קִד in the second, and thus makes pa-kad; the פִּי in the first column, marked thus * is to be join'd to קִדְתֶּם and קִדְתֶּן, and makes pekad-tem, pekadten; and niph to kad niph-kad; a pi to ked, with doubling the (k) by dagesth forte, makes פִּקֵּד, עֲ. and it is marked thus (.) in both piel, pyal, and hithpael. B at hiphil shews that hiph must be join'd to kijd in the third column, and so make hiph kijd, הִפְּקִיד 3 p. m. and 3 p. f. הִפְּקִידָה, and 3 p. p. c. הִפְּקִידוּ hiph-kij-dw.

R U L E



R U L E IX.

THE fourth column is the pronouns from whom the formative letters are borrowed; as the ה, that is added to the three radical letters, is taken out of איה, see chap. 10. rule 8. The fifth column is the *English* of the pronouns, and of all the persons of the verbs. The sixth column stands for third person sing. masculine, third person sing. feminine, second person sing. masculine, &c. which is plain. And let these be sufficient for all the other paradigmas of the preterit.



R U L E X.

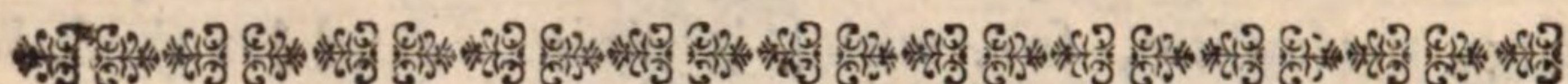
THE defectives of the first radical (נ) come next; its paradigma is ונ. Where we must observe this rule, When there is a resting (:) under the first radical in נק, the נ in nagash is cast away, and compensated with a dagesh forte; as in אנק there is a resting (:) under the first radical נ, for which reason נ the second radical of nagash has a dagesh forte to compensate the flung away נ, as אנ for אנ; the imperative of kal is ונ, the infinitive נש; otherwise it conjugates like pakad, notwithstanding a great many are regular, tho' they seem to be of this rank; נק conjugates like nagash.

A paradigm of all the preterits of **נָשׂ**

גִּישׁ ב	נָשׂ א	* נָשׂ	Kal
גִּיֶּשָׁה	נָשָׂה	(.) נָשׂ	Niphal
	נָשָׁת		
	נָשָׁת	R (.) נָשׂ	Piel
	נָשָׁתִי	R (.) נָשׂ	Pyal
גִּישׁוּ	נָשׁוּ		
	* נָשָׁחַם	b R (.) הָ	Hiphil
	נָשָׁחַן	R (.) הָ	Hophal
	נָשָׁחוּ	R (.) הָתַן	Hithpael

A paradigm of all the preterits of **יָשַׁב**

שָׁיב ב	שָׁב	* יָשַׁב	Kal
שָׁיְבָה	שָׁבָה	נָשַׁב	Niphal
	שָׁבָת		
	שָׁבָת	R (.) יָשַׁב	Piel
	שָׁבָתִי	R (.) יָשַׁב	Pyal
שָׁיְבוּ	שָׁבוּ		
	* שָׁבַחַם	b הָ	Hiphil
	* שָׁבַחַן	הָ	Hophal
	שָׁבַחוּ	R' (.) הָתִי	Hithpael



R U L E XI.

AS there are four quiescent letters, *viz.* אָדָּוִי, so there are four quiescent verbs. The first is quiescent in the first radical (י), and hath יָשַׁב for it's paradigm; and when pakad has a silent (:) under the first radical, *viz.* פ, the (י) in יָשַׁב rests, (tho' sometimes left out) in (.), the infinitive of kal שָׁבָה, the imperat. שָׁב, hiphil and niphal in (י), as הוֹשִׁיב, נוֹשֵׁב, hophal in (י), as הוֹשֵׁב; it is otherwise regular, only both futures and the infinitive of niphal in place of a moving (י) have a moving (י), as הוֹשִׁיב, אֲנוֹשֵׁב.



R U L E XII.

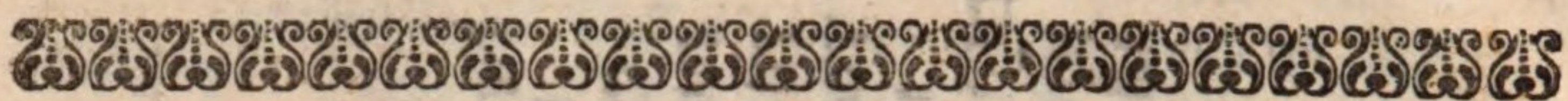
THESE eight are conjugated as נָשׂ, *viz.* יָצַק, יָצַר, יָצַג, יָצַב, יָנַח, יָקַף, יָצַת, and יָצַע, they have sometimes two patachs in the infinitive, and are sometimes regular. Practice will make all things easie.

All

And **וְעַתָּה** for **וְעַתָּה**

[illegible]

Note, The pret. of kal in קל follows the first and second column ; as kam, kama, kamta, kamt, kamtij, kamw, &c. where (·) is kept under ה, as hekijm, hekijma, hekijmw, a (*) where the (·) is under ה, as hakimotha, hakimothij, &c. and so כס, which may easily be found out ; and if you cannot by this, you may turn to other Grammars, where you will find them down plain, because the brevity I study will not permit them full here.



R U L E XIII.

סִבֵּב alone of all the imperfect verbs evidently discovers its irregularity ; and to make it plain, observe, that when its middle radical in the first and third conjugations is cast away, it is compensated with a dagesth *forte* in the bosom of the third radical ; but if the word come to increase in the end, either by the joining of the affix to it, or an affirmative letter, the point in this case is flung back to the first radical of the middle letter, which was cast away, and the rapid point in the place of (:) is beat back to the place from whence (:) had its rise ; all which you may see in the tables of סִבֵּב. What remains is, that its way of conjugating follows the common rule : The further a point is from the accent, it hath the less quantity ; and the nearer, it hath the more.



R U L E XIV.

קָם for קוֹם, when its second radical ך is deprived of its own proper point, is silent, either explicitly or implicitly, every where, in all the conjugations ; and the long vowel, which belongs to the first radical, supplies his place, except in the persons of the preterit of kal, which take the formatives (ׁ) and (׃) that have a short vowel ; and the long vowels, which are put under the formative serviles in the futures of kal, hiphil, and hophal, as some think, make up this defect.

All

All the preterits of גלה.				All the preterits of מצא.			
(.) is under the second radical in all the persons marked with it.	לה	ג	Kal	צא	צ	* ס	Kal
	לתה	נג	Niphal	צאה	צ	* נ	Niphal
	ליתנה	(.) ג	Piel	צאתה	(.) ס	(.) ס	Piel
	ליתנה	(.) ג	Pyal	צאתה	(.) ס	(.) ס	Pyal
	לו			צאתי	ה	ה	Hiphil
	ליתם	הג	Hiphil	צאו	* צאחם		Hophal
	ליתו	הג	Hophal	* צאתו	הם		
	לינו	ההג	Hithpael	צאנו	ההם	(.)	Hithpael

Observe that matza in all its conjugations, except kal, hath (..) under צ, where it is marked thus *.



R U L E X V.

THE third radical א in מצא is silent, and rests every where, except the persons that have the formatives (') (י) and (ה); and the points of the resting (א) under the second radical are (.) (..) (.) (') (י), which you may see in the table.

Note, There are some which follow the deficient (נ), as נשא; and quiescent (י), as יצא, ירא he was afraid; and quiescents in the middle letter י, as בוא to come into, קוא to vomit; the verb בוא, and such like, conjugate thus, באו, באתי, באת, באה, בא.



R U L E X VI.

גלה; all its preterits end in (.) and quiescent ה, the imperatives in (..), the future and participles in (.), the infinitives in (י) and (..) ; it is otherwise regular, when (י) and (ה) come in the room of the third radical (ה), I say when they come, and how they are pointed will

will be soon found out by looking upon the tables. Thus far for the preterits; follow the futures, which are reduced to two schemes; the first contains all the futures of pakad, nagash, yafhab, matza, and gala.

All the futures of הָלַךְ, מָצָא, יָשַׁב, נָגַשׁ, פָּקַד.													
5	4	3	2	1	8	7	6	5	4	3	2	1	
הָלַךְ	מָצָא	יָשַׁב	נָגַשׁ	פָּקַד	.	.	.	.	.	.	.	כִּי	Kal
הָלַךְ	מָצָא	יָשַׁב	נָגַשׁ	פָּקַד	.	.	.	.	.	.	.	כִּי	Niph.
הָלַךְ	מָצָא	יָשַׁב	נָגַשׁ	פָּקַד	:	:	:	:	:	:	:	כִּי	Piel
הָלַךְ	מָצָא	יָשַׁב	נָגַשׁ	פָּקַד	:	:	:	:	:	:	:	כִּי	Pyal
הָלַךְ	מָצָא	יָשַׁב	נָגַשׁ	פָּקַד	-	-	-	-	-	-	-	כִּי	Hiph.
הָלַךְ	מָצָא	יָשַׁב	נָגַשׁ	פָּקַד	י	י	י	י	י	י	י	כִּי	Hoph.
הָלַךְ	מָצָא	יָשַׁב	נָגַשׁ	פָּקַד	-	-	-	-	-	-	-	כִּי	Hith.
					הָלַךְ	הָלַךְ							

Observe in reading this table of these five futures, that you must begin with the letters ethan at the top, which are preformatives of the future ; the first is נ with (v) under it ; at kal, and at the end of the points, they will find no. 1. פקוד the first fut. and add נ and segol under it, it will make נפקוד ; this second fut. see chap. 10. rule 11 ; then take נ in the second place, and the chirek under it, and join it to pekod as before, and it makes tiphkod ; then you must take the same נ again, and do as before, but add the ך at the bottom, one of the ywna, by 10. 10. and change the cholem in pekod into (:) and that makes tiphkedij ; in the third place there is a ך ; put the chirek under it, and it makes yiphkod ; the fourth tiphkod, the same with the second, tho' of a different signification ; the fifth niphkod ; the 6th must have the ך, the lowermost but one at the bottom, and change ך into (:) as above, and that makes tiphkedw ; take the same נ again, and add the נ at the bottom, and it makes tiphkodna ; the (י) in the seventh place must have the chirek under it, and change ך into (:), and it will read yiph-kedw ; and in the last place there is a repetition of tiphkodna, which was in the sixth ; and so of the rest.

Note, ישב has (v) under the letters ethan in the fut. kal.

2d, kal, niphal, and hithpael, have chirek under ethan ; piel and pyal (:) ; hiphil (-) ; hophal, kametz-chatuph or kibbytz.

K

All

All the futures of סב and קום.										
		8	7	6	5	4	3	2	1	
		ת	י	ת	נ	ת	י	ת	א	
קום	סוב	·	·	·	·	·	·	·	·	Kal
קום	סב	·	·	·	·	·	·	·	·	Niph.
קומם	סובב	:	:	:	:	:	:	:	·	Piel
קומם	סובב	:	:	:	:	:	:	:	·	Pyal
קים	יב	·	·	·	·	·	·	·	·	Hiph.
קם	סב	י	י	י	י	י	י	י	י	Hoph.
סתובב תקומם		·	·	·	·	·	·	·	·	Hith.
			י	י				י		
		נה		נה						

All the futures of fabh and kwm.										
		8 T	7 Y	6 T	5 N	4 T	3 Y	2 T	1	
kwm	sōbh	a	a	a	a	a	a	a	a	Kal.
kkōm	fsābh	i	i	i	i	i	i	i	æ	Niph.
kō-mém	sō-bhèbh	é	é	é	é	é	é	é	æ	Piel.
	fō-bhàbh	é	é	é	é	é	é	é	á	Pyal.
kym	sēbh	a	a	a	a	a	a	a	a	Hiph.
kām	sābh	w	w	w	w	w	w	w	w	Hoph.
	ftō-bhēbh	i	i	i	i	i	i	i	æ	Hithp.
			w	w				i		
		nah	nah							

All the imperatives and infinitives regular and irregular.

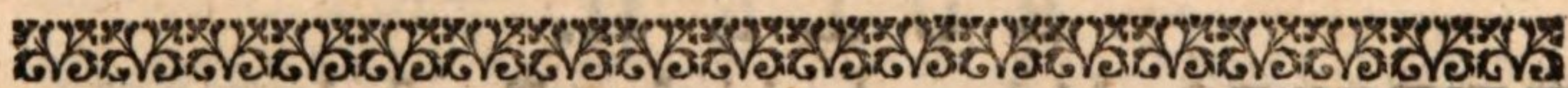
הָלֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	Kal
הָלֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	Niph.
הָלֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	Piel.
הָלֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	Pyal.
הָלֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	Hiph.
הָלֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	Hoph.
הָלֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	לֵךְ	Hich.
Pyal and Hophal want the imperatives, by 11. 2. 2.								

R U L E XVII.

All the participles of all the 49 conjugations both present and preterite.

גָּלָה	מַצֵּא	קוֹם	יָשֶׁב	עָבַד	נָשָׂא	פָּקַד	
נִלְוָה	מַצֵּא	קָם	יָשָׁב	עָבַד	נָשָׂא	פָּקַד	Kal pref.
נִלְוָה	מַצֵּא	נִקָּם	יָשָׁב	עָבַד	נָשָׂא	פָּקַד	Preter.
נִלְוָה	מַצֵּא	נִקָּם	נִשְׁבַּח	נִסְבַּח	נִשָּׂא	נִפְקַד	Niph. pref.
נִלְוָה	מַצֵּא	מִקָּם	מִיָּשָׁב	מִעָבַד	מִנָּשָׂא	מִפָּקַד	Piel pref.
All the participles except kal and niphal are formed by מ.							
מִנְלָה	מַצֵּא	מִקָּם	מִיָּשָׁב	מִעָבַד	מִנָּשָׂא	מִפָּקַד	Preterit.
מִנְלָה	מַצֵּא	מִקָּם	מִיָּשָׁב	מִעָבַד	מִנָּשָׂא	מִפָּקַד	Hiph. pref.
מִנְלָה	מַצֵּא	מִקָּם	מִיָּשָׁב	מִעָבַד	מִנָּשָׂא	מִפָּקַד	Hoph pref.
מִנְלָה	מַצֵּא	מִקָּם	מִיָּשָׁב	מִעָבַד	מִנָּשָׂא	מִפָּקַד	Hith. pref.

Unless there be some special irregularity, you may easily find out any person of any verb of any conjugation, tense, gender or number, if you can find it out first in **פָּקַד**. As if you should be askt what **קָשַׁב** to hearken, makes in the second person plur. mas. of hiphil, you must go to the table of **פָּקַד**, and you will find **הִפְקִדְתָּם**; and then put the three radicals of **קָשַׁב** in the room of **פָּקַד**, and you will find it **הִקְשִׁבְתָּם**; put **ק** in the room of **פ**, and **ש** in the place of **ד**, and **ב** for **ד**. After the same manner you may find out any verb; if it should be ask'd what does **בִּין**, to understand, make in the second per. sing. mas. in the pret. of hiphil, you cast your eye upon the paradigma of **קוּם**, and you will find **הִקִּימוֹת**; if you but change the radicals, it will make **הִבִּינוֹת**.

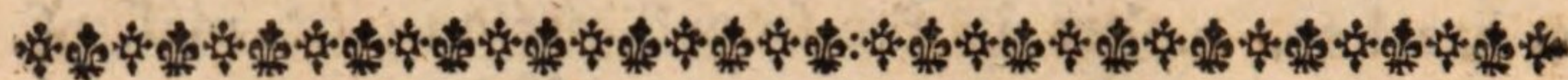


R U L E XVIII.

IF you should ask what mood and tense **הִמְלִיךָם** is, I look upon the table of **נָגַשׁ**, and the second p. p. mas. of the pret. of hiphil, where I find **הִנְשִׁיחָם**; there **ה** is the preformative of hiphil and hophal, and *dagesh forte* compensates the flung away **נ**, by rule 10. above. If you should ask what mood and tense **מִסְתַּוְּלֵל** is, I look over to the table, rule 17. above, and find **מִסְתַּוְּבֵב** a part. pres. in hithpael, where is the preformative **מ**, and a transposition of the **ס** in place of **ת**, and on the contrary, by 13. 13.



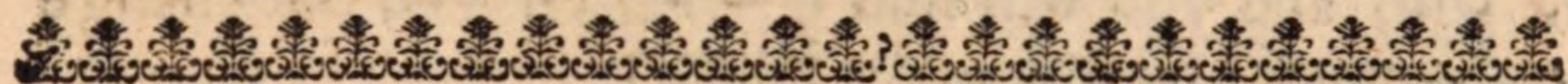
CHAP. XII.



R U L E I.

Observations on all the VERBS.

SOME of the verbs end in (-); as חִפֵּץ he would, וָקוּן, אָפֵס he faileth, Gen. xlvii. 15. and (ו), which remains in all the preterit of kal, except the third person sing. fem. and the third p. p. as, יִבְלֶה, יָכֹל, יִבְלֶה, יָכֹל.



R U L E II.

WORDS which end with נ or ת cast them away, and compensate them with dagesth forte; as שָׁכְנוּ for שָׁכְנָנוּ we dwelt, הִשְׁכְּנָה for הִשְׁכְּנָנָה they shall dwell, נָחְנוּ for נָחְנָנוּ, נָחְתָּ, נָחְתָּ, נָחְתָּ for נָחְתָּ, נָחְתָּ, נָחְתָּ. And sometimes the first נ is left out; as תָּתָה thou hast given, 2 Sam. xxii. 41. כָּרַח for כָּרַחְתָּ thou hast cut off; in the form of פָּקַדְתָּ there seems to me to be a patach furtivum, because it is in the last syllable under a guttural in place of (:); as לָקַחְתָּ for לָקַחְתָּ, שָׁמַעְתָּ for שָׁמַעְתָּ, by 3. 7.



R U L E III.

PArticiples are declined as nouns. Present. m. פֹּקֵד he visiting, f. פֹּקֶדֶה she visiting; and ends oftener in ת penacute, as נִפְלֶתֶת she falling, Gen. xv. 12. plur. mas. פֹּקְדִים, plur. f. פֹּקְדוֹת, &c. (') paragogick

is tied to the infinitive, nouns, participles; as **אֵסְרִי** tying, and sometimes to particles, as **מִנִּי** and **מִןִּי** from, out of. The paragagic letters add often a great emphasis to the sense of the text.



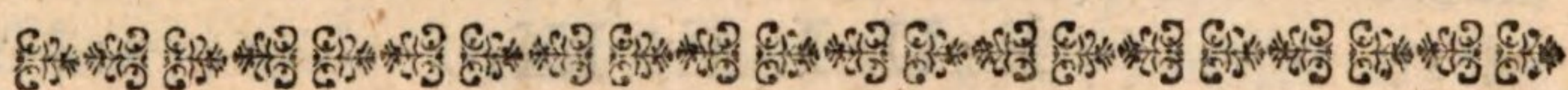
R U L E IV.

IN the infinitive **פָּקֹד**, when it hath a paragag. **ה**, the (י) is changed into kametzchatuph, and put in place of (:) and again (:) in place of (י); as **לְמַשְׁחָה** to anoint. The imperative is pointed as the infinitive with **ה** paragag. as **שְׁמְרָה**; and with (.) for (:), by 3. 5. 2. as **מְכַרְהָ** sell thou, *Gen.* xxv. 31.



R U L E V.

IMperative **פָּקְדִי**, **פָּקְדִי**, the (י) in the sing. maf. is changed into (:) which is under the **ק**, and the first (:) into (.) by 3. 5. 2.



R U L E VI.

THE future **אֶשְׁמֹר**. The formative letters have properly (:), and because of the (:) following it is turn'd into (.) ; as **הֶשְׁמֹר** for **הֶשְׁמֹר**; and under the guttural **א** with (·), by 3. 5. 2. and with **ה** paragag. (י) and (-) are turn'd into (:), as **נִלְבְּנָה** we will whiten bricks, *Gen.* xi. 3.



R U L E VII.

THIS future often ends in (-) in place of cholem; first, when the middle radical is a guttural, as **יִפְעַל**; secondly, when the last is **ח** or **ע**, as **אֶשְׁמַע** I will hear;

hear; third, when it is a verb neuter, as **יִשָּׁב** he shall lye; it is thus both in the imperative and infinitive.



R U L E VIII.

THese 5 verbs which begin with a quiescent א, viz. **אָמַר** he spake, **אָכַל** he eat, **אָבַד** he perished, **אָבָה** he would, **אָבָה** he bak'd, make always the 1st syllable in the fut. of kal to begin with י, and to rest in a quiescent א either exprest or understood, and the last in (-), which by the retraction of the accent is chang'd into (·), by 5. 10. 3. and sometimes ends in (-); as **אָמַר**, **תֹּאמַר**, **יֹאמַר**, **תֹּאמְרִי**, **תֹּאמְרֵי**; otherwise they are regular, only one of the alephs in the first pers. sing. throughout all the fut. is turned out; as **אָבַד** for **אֶבְדָּה**, **אָכַל** for **אֶאָכֵל**.



R U L E IX.

NIphal its passive. Its characteristick is נ for the preterit and participle, for the imperat and inf. **הִנֵּךְ**; as **הִנֵּפֶקֶר** for **הִנֵּפֶקֶר**. The characteristick of the time excludes the characteristick of the conjugation. Its point is (·), and dagesth compensative, by 4. 6. 2. The pret. ends in (-), (·), and seldom in (י), part. in (י), the rest in (·).



R U L E X.

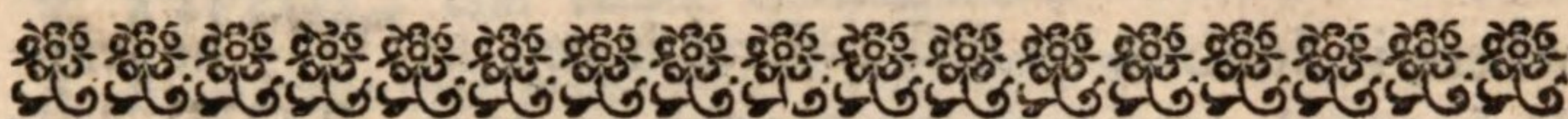
WHEN the first radical is a guttural in the imper. fut. and infin. then under ה is (·) to compensate the (seemingly) absent dagesth, by 4. 4. as **הִאָסַף** to gather, **הִאָכַל** in eating.

R U L E

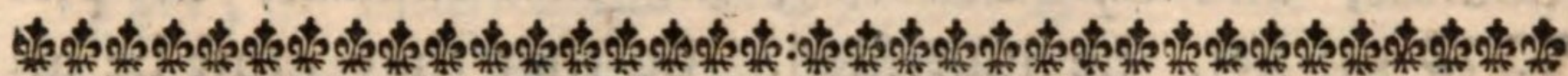


R U L E XI.

THERE are a few which keep the characteristick נ; as נִכְסֶּף in desiring; the fut. תִּפְקְדֶנָּה there is (-) for (..), as תֵּאָכְלֶנָּה they shall be eaten.



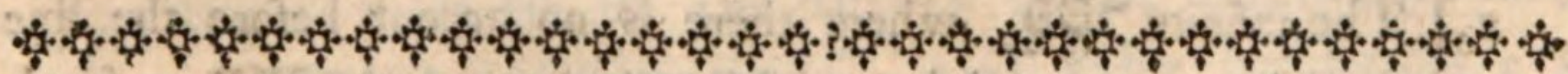
C H A P. XIII.



R U L E I.

Of Piel, Pyal, and doubled Verbs.

PIEL and pyal agree in having both a dagesth *forte* in their second radicals, and both have (:) under the letters ethan in the futures. They differ because piel has (.) under the first radical, and (-) under all the rest; whereas pyal has (.) or (:) under the first radical throughout: And piel ends in (.), and sometimes in (-); as פָּלַג he divided: But pyal ends in the pret. in (-), part. in (.), infin. in (i); as יִנָּבֵל to be stolen, *Gen. xl. 15.* Piel has an active signification, pyal its passive.



R U L E II.

BUT piel before indagesthables has (..) under the first radical as בָּרַךְ he blessed diligently, by 4. 4.



R U L E III.

TO piel belong the doubled verbs; which are not four-lettered, as they are vulgarly called, but a
L
doubling

doubling of the first, or first and second radicals ; as קלל, קללל, קלללל, for קלל, קללל, קלללל ; which word in kal signifies to be light or vile, but here in this doubled way, which aggravates the signification (in most) it signifies to wipe clean, to polish, and is from קלל not used, and consequently we cannot account for the difference of the signification between kal, and where it doubles its first radical here ; as כרך he leaped, jumped ; the targ. he praised. a part ; מכרך dancing, targ. praising. And so from כול to keep within bounds, and by doubling the first radical, in piel כילל kil-kēl, he nourished. So that they must be all from other tongues, if you cannot reduce them to three radicals at most אצל is a noun maf. from pyal, from אמל to be infirm, weak, sick, with ׀ doubled in place of dagefh for אמל.



R U L E I V.

THERE are a few who have a (י) in place of dagefh ; as שיש, לוטין, שפט, וורם. These three often end in (י), כפּי, כבּים, דבּר.

NOTE 1.] The part. מפקר before indagefhables with (י), as מברך.

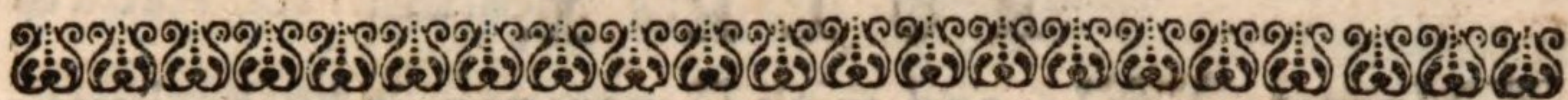
2.] The infinite פקר, where there is no accent before the line maccaph, by 5. 10. 4. (י) is turned into (י); as דבר-און to speak vanity : When there is an ׀ parag. (י) is turned into (:), as וטרה to sing.



R U L E V.

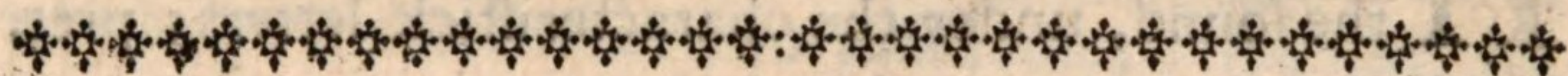
WHEN there is a dagefh turn'd out because of a guttural or ׀ in pyal, there is a (י) in the place of (י), as הורג he was killed. The participle of the pre-

present is seldom used. In indageshables it is מִכְרָה, and so in the future.



R U L E VI.

HIPHIL, the third conjugation active, is known by his characteristic ה prefixt ; and so his passive hoph. It has (·) under the first syllable, (-) in the rest, a long (') or (..) belonging to the second radical, as הִפְקִיר ; it follows the law of the gutturals, as הָאֵמִין he believed, הִעֲלִים he hid himself.



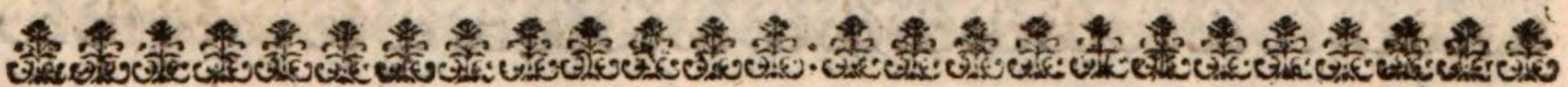
R U L E VII.

2. p. f. m. הִפְקִירָה when the third radical is ת one of them is turn'd out, and compensated by dagesh *forte*, as chap. 12. r. 2. הִשְׁבַּחְתָּ thou hast made to rest.



R U L E VIII.

PART. מִפְקִיר for מִהִפְקִיר, the characteristick of the time excludes the characteristick of the conjugation: it is so in the future ; the bachlam often shuts out the preformative ה, and take his point ; as לִרְאוֹת for לְרִאוֹתָהּ, כְּנִלּוֹתָהּ for כְּהִכְשִׁלוֹ, בְּפִשְׁלוֹ for בְּהִכְשִׁלוֹ.



R U L E IX.

INFINITIVE הִפְקִיר ; with bachlam it hath always chirek.

R U L E

R U L E X.

IMperat. הִפְקִיר; and with הִ paragag. it hath always a (י), as הִפְקִירָה, future אֶפְקִיר; it ends also in (..), as in the imper. and infin. as יִהְיֶה he will fix his tabernacle.

R U L E XI.

HOPHAL his passive has (י), or (י:) to sweeten the sound, under the characteristick letters; pret. in (-), inf. in (-), part. in (י).

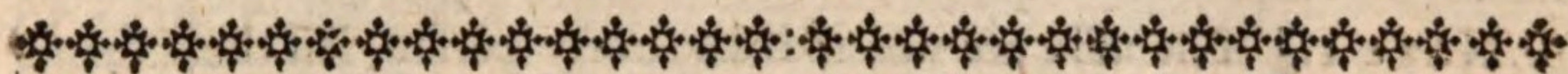
R U L E XII.

HITHPAEL; its characteristick is הִתְ, and the rest is borrowed from the imperat. of piel; as הִתְפַּקֵּר he visited himself. In this there is either a syncope when the letters (ה) or (ת) are shut out. First, (ה) in the part. and fut. because of the preformatives of these tenses; as מִתְפַּקֵּר for מִהִתְפַּקֵּר. Secondly, the ת is turn'd out, and compensated by dagesh forte, when the first radical is one of the רִטְנַת datnath; as הִתְפַּקֵּר for הִתְפַּקֵּר, הִתְפַּקֵּר for הִתְפַּקֵּר, הִתְפַּקֵּר for הִתְפַּקֵּר.

R U L E XIII.

OR there is a metathesis or transposition of the ת. When the first radical is one of the וּסְצִשׁ, then the ת is put after them; as הִסְתַּבֵּל he loaded himself, for הִתְסַבֵּל; הִשְׁתַּמֵּר he kept himself, for הִתְשַׁמֵּר: And besides

besides **ת** after **י** is changed into **ר** ; as **הִזְדַּמָּן** he prepared himself ; for **הִתְחַזַּק** ; and after (**צ**) into (**ט**), as **הִצְטַדֵּק** he justified himself, **בְּהַשְׁתַּבַּח** to commend with praises.



R U L E XIV.

THE pret. and imperat. often end in (-), as **הִתְחַזַּק** he strengthened himself, strengthen thy self. By reason of the near affinity of this conjugation with piel (it being formed from it) there belong also verbs which have the first or two first radicals doubled, by 13. 3. which makes them look like four-letter'd roots ; as **הִתְמַהֵּמֶה** to delay, from **מָהַה**.



C H A P. XIV.



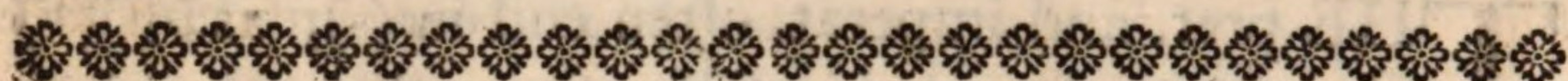
R U L E I.

Of the Affix.

THESE consignificative affix, which are tied to the end of verbs, by a small change of points (as by the tables in the 8th chap. appears) of which you have also a scheme in the 9th chap. discover the person upon whom the action of the verb lodges ; and a little practice, with casting your eye upon the table of the formatives of the persons of the verbs (which are more essential to the verbs than these consignificatives) will soon make it appear plain. And these affix are not only added to active verbs, but you can find them at the tail of some intransitive and passive infinitives, since

Since according to the genius of this tongue they have the signification of nouns ; as **בְּחַפְזִי** in hastening me *i. e.* in my haste, **בְּיוֹם הַבְּרָאָה** in the day in creating them, *i. e.* in the day of their creation,

NOTE I.] The affix are not added to every person, lest there should be a reciprocal signification : First then the first person must not have the affix, nor the second person have the affix of the second person.



R U L E II.

THE general rule of the perfect verbs in kal is this : (◌) in the penult by adding of the affix is changed into (:), and (◌) in the last syllable into (◌) : Except the graves **כִּן** and **כִּם**, which keep the last (◌) ; as from **פָּקַד** is made **פָּקַדְוּ** he visited him, **פָּקַדְכֶם** he visited you ; in the f. (◌) and (:), are transposed.



R U L E III.

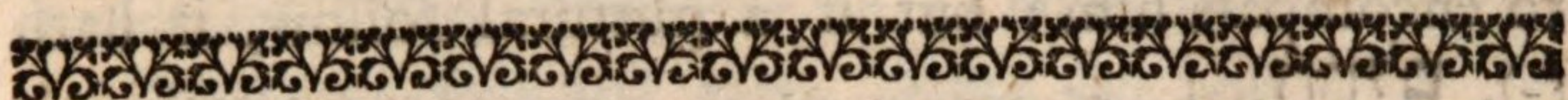
THE rule of the imperative and infinitive is this : cholem, the point of the second radical, is changed into kametzchatuph or short (◌), and is transferred to the first letter of the verb ; and the (◌) which the first radical had, takes its seat under the second, as from **פָּקַד** is made **פָּקְדֵהוּ** visit him.



R U L E IV.

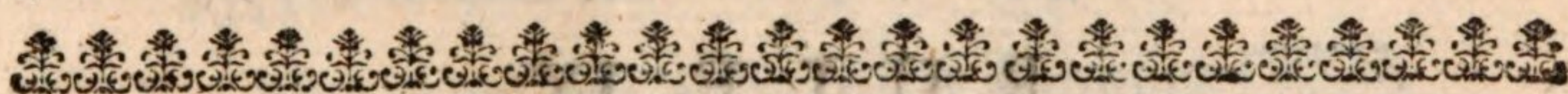
THE general rule of the future is ; cholem, the point of the second radical, is shortened into a moving (◌) : Except the affix **וּ**, **כִּם**, **כִּן** : When a resting (◌) is before them, then the cholem is changed into kametzchatuph, lest the (◌) should make a syllable, which

which is not only absurd but untuneable in the *Hebrew* tongue ; as from **יִפְקֹד** he shall visit, is made **יִפְקֹרוּ** he shall visit him ; **יִפְקְדְּכֶם** he shall go to see you. The participles and nouns agree in the change of points ; for which reason consult the table of their changes, ch. 8.



R U L E V.

IN piel, the point of the first syllable, whether it be short before dagesth, or long, compensating the flung-away dagesth, changes not ; but the point of the second syllable changes into (:), and when his fellow (:) comes, it turns into (··), for the same reason we gave in the preceding rule, or (-) because of the guttural ; as from **פִּקֵּד** is made **פִּקְדוּ** he went diligently to see him, **פִּקְדָהּ** he visited thee : From **שָׁחַת** he destroy'd, is made **שָׁחַתְכֶם** or **שָׁחַתְכֶם** he destroyed you ; hiphil has no change of points ; as **הִפְקִידוּ**, **הִפְקִיד** he caused that he might go to see him.



R U L E VI.

נִגֵּשׁ the first sort of defectives have the same change of points as the regulars : Except the infinitive, which changes as the nouns of six points, or two patachs, or (-··), by 8. i. e. both into (:), and the first again into a proper point (·) (-) or (··) under the guttural, as **נִשְׁתַּחֲוֶה**, **נִשְׁתַּחֲוֶה** or **נִשְׁתַּחֲוֶה**.



R U L E VII.

סָבַח after short points takes dagesth ; as from **סָבַח** he encompassed, **סָבַחוּ** he encompassed him ; but cholem changes

changes into kametzchatuph ; as סוב, סִבְנוּ encompasses us. But when (..) is under a radical, it hath (.) and dagefh, יסִבְנִי he led me about ; but under a servile it's changed into a single or compound (:), as הִרְם he made silent, הִרְמָהוּ he stopt his mouth, מִסֵּב, מִסְבּוֹ causing to encompass him ; but if a guttural follow, it hath (-), הִחֵלֵם.



R U L E VIII.

יֵשֵׁב does not change the point that supplies the place of the quiescent radical, but it changes or keeps the rest of its vowels as the perfect verbs ; as אֶדְעָה I will know thee, אֶדְעֶיךָ I will make known unto thee : but the infinitive of kal being like the infinitive of נָגַשׁ, it changes the same as it doth ; as from שָׁבַח is שְׁבַח.



R U L E IX.

קוֹם doth also keep the vowel of the quiescent radical ; as שָׁמוּ or שָׁמְרוּ he placed him, קָנְיָהּ he establishted her. When (..) is under a servile letter, then it is changed into (:); as from הִבִּין he gave intelligence, is made הִבִּינֵהוּ he gave intelligence to him.

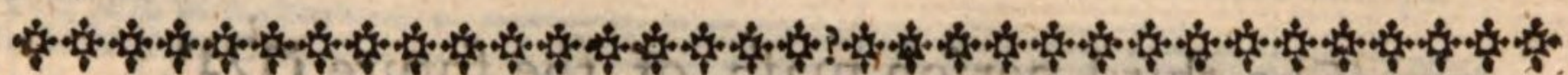
מָצָא also keeps the vowel of the quiescent radical ; as from מָצָא is made מָצְאוֹ he found him, from מִצְאָתָּהּ is made מִצְאוֹתָּהּ thou man hast found him. אֵ is found moving also with the affix, as קְרָאָהּ let her call thee.

R U L E



R U L E X.

גלה is pointed as the perfect verbs, but loseth the last radical (ה); as from גלה is made גלהו for גלהו he revealed him, גלני for גלהני he revealed me, גלהי for גלהי he revealed thee. Since the joining of the affix to this verb is very hard, I will subjoin an example of it, that thereby you may be able to understand the rest the better.



R U L E XI.

The affix to the preterit of גלה.

The third person singular masculine.

גלהו	He revealed him.	גלם	He revealed them, mas.
גלהי	He revealed her.	גלו	He revealed them, fem.
גלהי	He revealed thee, mas.	גלכם	He revealed you, mas.
גלהי	He revealed thee, fem.	גלכן	He revealed you, fem.
גלני	He revealed me.	גלנו	He revealed us.

The third person singular feminine גלתה.

גלתו	She revealed his.	גלתם	She revealed them. mas.
גלתה	She revealed her.	גלתן	She revealed them. fem.
גלתה	She revealed thy, mas.	גלתכם	She revealed you, mas.
גלתה	She revealed thy fem.	גלתכן	She revealed you, fem.
גלתני	She revealed me.	גלתנו	She revealed us.

The third person plural of the preterit גלו.

גלוהו	They have revealed him.	גלום	They revealed them, m.
גלוהי	They have revealed her.	גלון	They revealed them, f.
גלוהי	They have revealed thee, m.	גלונכם	They revealed you, m.
גלוהי	They have revealed thee, f.	גלונכן	They revealed you, f.
גלונני	They have revealed me.	גלוננו	They revealed us.

The infinitive גלוּחַ.

גלוּחֹהוּ	To reveal him.	גלוּחֹתָם	To reveal them maf.
גלוּחֹהָ	To reveal her.	גלוּחֹתָן	To reveal them fem.
גלוּחֹתְךָ	To reveal thee maf.	גלוּחֹתְכֶם	To reveal you maf.
גלוּחֹתְךָ	To reveal thee fem.	גלוּחֹתְכֶן	To reveal you fem.
גלוּחֹתִי	To reveal me.	גלוּחֹתֵנוּ	To reveal us.

The singular masc. of the imperative גִּלֵּה.

גִּלֵּהוּ	Reveal him.	גִּלֵּם	Reveal them masc.
גִּלֵּהָ	Reveal her.	גִּלֵּן	Reveal them fem.
גִּלֵּנִי	Reveal me.	גִּלֵּנוּ	Reveal us.

The third person masc. of the future יִגְלֶה.

יִגְלֶהוּ	He shall reveal him.	יִגְלֶם	He shall reveal them maf.
יִגְלֶהָ	He shall reveal her.	יִגְלֶן	He shall reveal them fem.
יִגְלֶתְךָ	He shall reveal thee maf.	יִגְלֶתְכֶם	He shall reveal you maf.
יִגְלֶתְךָ	He shall reveal thee fem.	יִגְלֶתְכֶן	He shall reveal you fem.
יִגְלֶנִי	He shall reveal me.	יִגְלֶנוּ	He shall reveal us.



CHAP. XV.



R U L E I.

Of the Power of the Accents.

SILLUK, athnach, fakeph, and most of the emperors and kings have a power, when they make great pauses, to change patach and (··) into (·); the patach every where, but (··) only in words of six points, *i. e.* that have two sægols; as שְׁמַיִם for שְׁמַיִם, פָּקֶד for פָּקֶד, הָסֵד for הָסֵד, אָחוּ for אָחוּ.

R U L E



R U L E II.

WHEN the accent is brought from the last syllable to the last but one, it changes the (:) before the affix ה into a (·), as דְּבַרְהֶּ your word, for דְּבַרְהֶּ: it is also usual to say לָהּ for לָהּ to thee, בָּהּ for בָּהּ in thee.



R U L E III.

WHEN verbs end in (י) in the plural, and in the singular of the feminine gender in (ה) or (י), if the accent is brought back from the last syllable to the last but one, then instead of a (:) that vowel returns with which the word of the masculine gender or of the singular number in that tense was pointed; as from פָּקְרוּ comes פָּקְרוּ of פָּקַר: and this (-) is also changed into (·); as of וָבְרוּ cometh וָבְרוּ from וָבַר, of פָּקְרָהּ cometh פָּקְרָהּ from פָּקַר, of תִּפְקְדִי cometh תִּפְקְדִי from תִּפְקֹד.



R U L E IV.

ALL the kings, in number 22, do always distinguish the word they are over or under, more or less, from the following; except where the sense is emphatic, and some rhetorical sense is understood.



R U L E V.

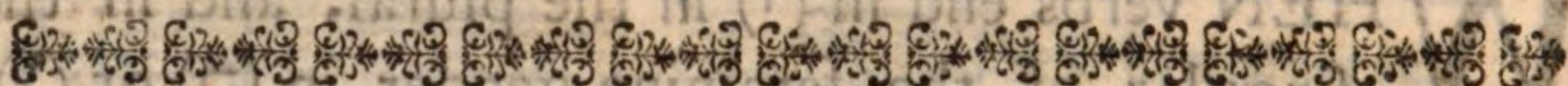
EVERY minister signifies, that the word it marks is join'd in sense, or construed with the following word,

word, by some syntactical rules; as that of apposition, the regimen of the genitive, or adjective and substantive, &c.



R U L E VI.

THE further an inferior lord stands from the superior in the same sentence or proposition, the more his distinguishing power is. This is to be seen in civil affairs; a sheriff is eclipsed in the court, who shines in his county.



R U L E VII.

THE greater the accent is, be it emperor or king, the more words are under his power; if more than two words, or three at most, a major, like lord mayor, rides on the last word of the sentence; if the members are less, there is only a minor lord, or a Minister according to their mutual respect; if one part of the proposition consists of little members, the other of greater, there is a great lord to divide; as *Gen. iii. 15.* "I will put enmity, between thee and the woman, and between her seed and thy seed." There is *sakephkaton*, the greatest respective lord over woman; for tho' the members are alike, (*viz.* answering to one question and their relation to the same) yet not equal, for the enmity and opposition: between Christ and Satan, with all his seed, is infinitely more than what is between the single believer, Eve and Satan.

R U L E



R U L E VIII.

THE accents carry a congruity to the affection, intention of the author, and moment of the matter, which a living orator would express by looks, gesture, manner of expression, or some other motion. For instance ; passion, haste, anger, are signified by putting a minister instead of a lord ; and on the contrary love, delight, momentousness of the matter, are signified by putting a lord in the place of a minister, or a great lord in the room of a lesser.



R U L E IX.

SILLUK concludes every verse, and has always a Sophpafuk following him : and every verse is supposed to be concluded by it ; if otherwise, there is a mystical sense that makes up the proposition. The Masorites say there are five or seven exceptions, which is but a trifle in so great and momentous a matter as this is.



R U L E X.

ATHNACH divides every verse of two propositions (not more nor fewer) of distinct subjects or arguments in the middle, and if he find not two he will make them ; but if he doth not, there is commonly a repetition of the verb on both sides of him.



R U L E XI.

MACCAPH hastens the word, so as to make it one in construction with the following, and fig-

signifies haste ; for that word has no accent ; whereas many on the contrary have two, which makes that one word two in consecution.



R U L E XII.

WHEN we account for the accents, we must begin at the end of the sentence where filluk and fophpasuk stand, and so backwards from the left to the right, untill we come to the beginning of the verse or sentence.

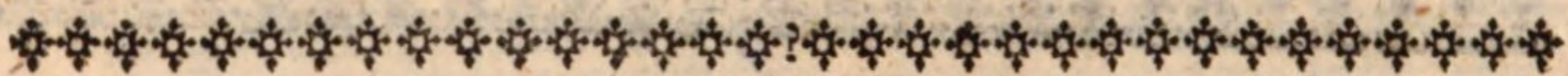


R U L E XIII.

TWO ministers never come together immediately, which if they do, one of them is in the place of a lord. See *Walter Cross* his Taghmical Art.



C H A P. XVI.



R U L E I.

Of the Exceptions from the irregular Verbs, and first of the first Defective beginning with נ.
See II. 10.

נָּשׁ na-gash, the infinitive נָּשׂ, the נ that begins the word, having (:), is turned out in the imperat. and infin. of kal : but if the last be ע or ח, it has a double patach ; as טַעַח to plant, פַּחַח to blow ; but נָּחַח has חַח for חָחַח to give, and is sometimes regular : נָּחַח and many others.

NOTE

NOTE 1.] Imperat. **נִשֵּׂה**, with ה parag. **נִשֵּׂה** come hither, *Gen.* xxvii. 21. from **קָח** is **קַח** take; its also reg. **לִקַּח**: from **נָתַן** is **נָתַן** give, with ה parag. **נָתַן**. But if the middle radical be a guttural the נ stays, as **הִנָּח**; but in **נָחַת** and **נָחַם** it's turn'd out, as **יִנָּח** (for **נָחַת**) he shall descend, **נָחַם** (for **נָחַם**) he was pain'd all over.

Note, That there are nine which begin with (ו), in which (ו) is sometimes changed into dagesh, as **וַאֲסַרְם** and ו will chastize them, from **יָסַר**: so **הִנָּח** he placed, from **יָנַח**; **הִקִּיף** he turn'd round, from **יָקַף**: the other six have their second radical (צ), viz. **יָצַב**. See 11. 12.

2.] The future **אֶצֵּשׁ** (See 11. 10.) it ends also in (ו), as **יָבֹל** he shall wither, from **נָבַל**, *Pf.* 1. 3. with ה parag. **אֶצְרֶה** I will observe, *Pf.* cxix. two that begin with ל, as from **לָקַח** he took, **אֶלֶקַח**, and once **לָחַע**, niph. **נִלְחָעוּ** they were plucked up: from **נָתַן** we say **נָתַן**, **נָתַן**, **נָתַן**.

3.] Niphal **נִנָּח**: in case a guttural come, dagesh drops; as **נָחַם** he took comfort: **לָקַח** is regular, as **נִלְקַח**: the first radical sometimes remains.

4.] Participle **נִנָּשֶׂה**; and in ת, as **נִנָּחַת** poured out, *Jer.* vii. 20. **נִנָּחַת**, *Ezek.* xxxiv. 4.

5.] The infinitive **הִנָּחֵשׁ**. There is only one excepted, viz. **נָנֹךְ** in killing: piel, pyal, and hithpael are all regular.



R U L E II.

HIPHIL participle **מִנִּישֶׂה**, and in ת, as **מִנִּישַׁת**, *Lev.* xiv. 21.

NOTE 1.] Imperat. **הִנָּשֵׂה**, with ה parag. it has always (ו) instead of (..), as **הִנָּשֶׂה**.

2.] The fut. **אֶנִּישׁ**; and it ends in (..) as **תִּפֹּל** thou shalt suffer to fall: if the third radical be ח or ע, there is a crasis, **יָסַע** he caused to march, for **יָסִיעַ**, *Pf.* lxxviii. 26.

3.] Hophal. Kibbytz is almost always used instead of (ו) chatuph.

4.] The participle of the present is not used.

R U L E



R U L E III.

סב The verbs here are often perfect. See 11. 13.

NOTE 1. Infinitive סוב : it is sometimes regular, סבוב, num. 21.

4. When the accent is taken away, or if the line makkaph follow, which is much the same, cholem is shorten'd into kametzchatuph, as בִּרְוֹן beron, in singing, Job xxxviii. 7.

2.] The imperative סבו ; it is found with (י) without dagesh, when before a guttural or ר, as אָרוּ curse ye, Judg. v. 23. from אָרַר.

3.] Sometimes the accent goes to the last, and then י is shorten'd into kametzchatuph, as רְנוּ, by 2. 4. sing ye, Isa. xlv. 23.

4.] The future אֶסֹב ; kametz under the formatives is often turn'd into a short vowel and dagesh, as אֶקַּב I will curse, Num. xxiii. 8.

5.] If there be a retraction of the accent to the penult. by 5. 10. note 3. the י of the last syllable is shortened into kametzchatuph, as וַיִּסֹּב and he encompassed, Judg. xi. 18. by 2. 5. 1.

6.] They seldom have י, because it belongs to those of the form of קום, as יִשְׂרֹף he shall lay waste, Ps. xci. 6.

7.] Niphal נִסַּב : the characterstick ך must of necessity be printed with a long vowel, it cannot have a chirek with a (:) after it, as in נִפְקַר, because it is put before a monosyllable ; neither can there be a dagesh after chirek, because (if there was a dagesh) we should not know it from those which belong to the paradigma of שָׁנַן ; the (.) also remains, when the accent is not mov'd out of its own place, as in the third persons ; but when the accent has changed its place, it is turn'd into (:), as in the rest of the persons.

8.] Before ך it keeps the common vowel (.), as נִחַר he is dried up, Ps. lxix. 4.

9.] Sometimes they end in (י) or (.), but seldom ; hence וַיִּנְחֵל and they shall be rolled together, Isa. xxxiv. 4.

10.] The participle נִסֵּב : it ends in (.), as נִסֵּב the refuse, 1 Sam. xv. 9.

11.] The infinitive הִסֹּב ; and in (.), הִסֵּב in melting, 2 Sam. xvii. 10. when the first is a guttural, as הִחַל he profaned, Ezek. xx. 9.

12.] The future אֶסֹב ; and before a guttural the dagesh is brought back

back and set down by (.), which makes two points (..), as **וַיִּחַל** and I am prophaned, *Ezek.* xx. 26. for **ח** should have (:), but it is turn'd into (.) under the rest, but (:) under **ח**, by 3. 6. 3. compar'd with 12. 6. and with **ח** parag. the same, **אֶחְתָּה** I shall be dismayed, *Jer.* xvii. 18. The terminations cholem and tzere are likewise used here; piel, pyal, and hithpael, have cholem in place of dagesh; as **סוּב** for **סָבַב**; **הִסְתַּבֵּב**, a metathesis, by 13. 13. or it doubles the first radical, by clapping it a second time between the second and third radical, which are the same letter; as **וַלְגַּל**, from which it is conjugated regular, as above.

13.] Hiphil pret. **הִסֵּב**; the characterstick **ה** has a long vowel for the same reason that **נ** had in niphal, and (..) either abides or changes, as in niphal; and for the last (..) there is often (-), especially before a guttural, as **הִסְבּוּ**, **הִסְבּוּ**, **הִסְבּוּ**; for **הִסְבּוּ** we have **הִסְבּוּ** they led about, *1 Sam.* v. 10.

14.] The participle **מִסֵּב**; it has sometimes (-), as **מִסֵּב** making a shade, *Ezek.* xxxi. 3.

15.] Infinitive **הִסֵּב**; **ה** has (◌) to distinguish it from the preterit, and it often ends in (-). Future **אִסֵּב**; it has a long point under ethan, by the same reason as above, 13. and (◌) is turn'd into a short vowel, for the reason mention'd above, note 4. as **וַיִּסֵּב** and he led (the people) about, *Exod.* xiii. 18.

16.] Hophal pret. **הוֹסֵב**. Through this Conjugation there is often kibbytz for cholem. No participle; if it had, it would be **הוֹסֵב**.

17.] Hithpael **הִתְחַנֵּל** finging, *Pf.* lxxviii. 65.

18.] Infinitive **לְהִתְחַנֵּל** to turn himself round, *Gen.* xliii. 18.

19.] The future has sometimes (-), as **אֶשְׁחַנֵּן** I shall be sharpened, *Pf.* lxxii. 21. there is a syncope of a letter in **הִשְׁחַנֵּן**, by 13. 13. *Eccl.* vii. 17.



R U L E IV.

יָשַׁב, See 11. 11. infinitive **שָׁבַת**; when the last radical is **ע**, there is a double (-), as **יָדַעַת** to know; but **לָלַת** to bring forth young, for **לָלַת**, from **לָלַת**, *1 Sam.* iv. 19. from **צָאָת** to go forth, for **צָאָת**. These are often regular, as **יָשׁוּב** in staying, *1 Sam.* xx. 5. **יָלַדַת** to bring forth, *Job* xv. 35.

N

NOTE 1.] Im-

NOTE 1.] Imperative **שֵׁב** for **יֵשֶׁב** : It seldom ends in (-), because it belongs properly to the form of **נָשָׂא**, as **חַב** give thou, *Prov.* xxx. 15. and with **ה** parag. it has (:) in the beginning, as **רָדָה** go down, *Gen.* xlv. 9. and **רָדָה**, *2 Kings* i. 11. if in the mean time the accent stay in its place: So in the plur. **לָכוּ**, and **לָכוּ**, and fem. **לָכִי**.

2.] Future **אֵשֶׁב** : with **ה** parag. (..) is turn'd into (:), as **אֵשְׁבָה**, *Exra.* ix. 4. **י** is visible after (..) in **אֵילָכָה**, I will go forward, *Mich.* i. 8. only otherwise when the **י** is exprest, then it rests in chirek, and ends in (-), as **אֵישָׁן** I will sleep, *Psf.* xiii. 3. but of this form (**י**) is sometimes taken away, as **יָחַם** he got heat, *1 Kings* i. 1. but **יָכַל** makes **אֶכָּל** I may or can be able hereafter.

3.] When the accent is taken away, or retracted to the penult. the last (..) is shortened into (.), by 5. 10. 3., as **וַיִּצַּר** and there was a streight, *Gen.* xxxii. 7.

4.] The defectives are **אֶצְוֶה** I will pour out, *Isai.* xlv. 3. **תִּצַּח** you will burn with anger, *16. 1. 1. and 11. 12.*

5.] Niphal **נִשְׁבַּח** for **נִשְׁבַּח**. The resting **י** is not always written, as **נִעְרַתִּי** I will meet, *Exod.* xxix. 43. **נִוְלָדוּ** has a compound form of niphal and pyal, **נִצְחוּ** they are angry, *Neb.* i. 3.

6.] Future; the formative ethan have (.) and **י** with dagesth in place of **י**, and so has the imperative; as **אֶרְשָׁה** I am opprest with poverty, **הוֹשִׁיב** for **הִיִּשֵׁב**, **אֶוֹשֶׁעַ** I shall be saved, *Psf.* xviii. 4.

7.] Hiph. **הוֹשִׁיב** : there is a defective form, as **הִנִּיחַ** he caused to tarry.

8.] In these four the (**י**) rests in (..), as **הִיטִיב** he benefited, **הִימִין** to lead on the right hand, **הִילִיל**, **הִינִיק**.

9.] Imperative **הוֹשִׁב** : before **ה** parag. there is always a long chirek, as **הוֹשִׁיעָה** save, *Psf.* xii. 2. with (**י**) exprest, as **הִלִּיכִי** take away.

10.] Future **אֶוֹשִׁיב** is sometimes write with the characteristick **ה**, as **יִהוֹשִׁיעַ** he shall save, *Psf.* cxvi. 6. and ends promiscuously in (..), as **תִּוְרַד** thou wilt let go down, *1 Kings* ii. 6. and with (**י**) exprest, as **תִּיטִיב** or **תִּטִּיב** thou shalt benefit, *Psf.* xlix. 19. The defectives **יִנִּיחַ** he shall leave, *Lev.* vii. 15. **יִצַּב** he shall appoint, *Prov.* xv. 25.

Note, That in the third person of the fut. in piel the radical (**י**) is conceal'd, as **יִבֶּשׁ** for **יִיבֶּשׁ** he shall be dried up, **יִנָּה** he shall be sorrowful, **יִדוּ** they have flung away.

11.] Hophal

11.] Hophal pret. **הוֹשְׁבָה** hw-shebha ; there is one defective, and therefore composed of the active and passive form, as **וְהִנִּיחָהּ** and he shall be established.

12.] Part. is defective ; **מַצֵּב** upright, *Gen.* xxviii. 12. fem. **מוֹשְׁבָה** ; it ends also in ת, as **מוֹדַעַת** known, *Isai.* xii. 5. with (-) on account of the guttural.

13.] Hithpael, there are four excepted, which change the (י) into (ו), as **הִתְוַדָּה** he confessed, from (יָדָה), **הִתְוַסַּר**, **הִתְוַפַּח**, **הִתְוַסַּר** ; from **יָסַר** is found **נִסְסָרוּ** for **נִתְוַסַּרוּ**, a form compounded of niph'al and hithpael.

14.] In the future there is also **אֶתְוַדַּע**, I will make myself known, *Num.* xii. 6. **יִתְוַפַּח** he shall be tried, *Micah.* vi. 2.



R U L E V.

קום, **שים**, 11. 14. called the quiescent of the second radical, because the infinitive ends in (ו) or (י) ; but because such as end in ה pronounce their second radical, they are excepted ; as **קִוָּה** he expected, **הָיָה** he hath been, **גָּוַע** he expired, **אֹיֵב** he was an enemy.

NOTE 1.] Preterit and participle, **קָם** he arose, rising ; thrice in (..), as **מָת** he is dead, **לָץ** he mocked, **עָר** watching, *Cant.* v. 2. (..) abides in the third persons, as **מָתָה**, **מָתוּ** ; four in (י), which always abides ; as **אָר** he shined, **טוֹב** he was good, **וָר** he was estranged, **בוֹשׁוּ** he blushed, **בוֹשָׁה**, **בוֹשָׁת**.

2.] Part. fem. **קָמָה** ; the accent in the last syllable distinguishes it from the third person feminine of the preterit.

3.] The Inf. **קום**, and with (י), as **קִים** in rising.

4.] The imperat. like the infinitive with ה parag. **שׁוּבָה** return thou, *Jer.* iii. 12. and with (י) **מִוֵּל** circumcise, *Josh.* v. 2.

5.] Fut. **אֶקוּם** for **אֶקוּם**, with ה parag. **אֶקוּמָה**, and in (י) **וְיָרוּם** and he shall be exalted : Hence the (י) is deprived of his accent, or the accent retracted by 5. 10. 3. as **וַתֵּשֶׁב** vat-ta-shobh, and she returned, 1 *Kings* xiii. 22. But if the last be a guttural, or (ך), then the last is (-), as **יִתְנַחַח**, by 12. 7. from **בוֹשׁ** is **אֲבוֹשׁ**, **חֲבוֹשׁ**, &c. which have (..) under ethan, as if derived of **יָבֵשׁ** to be dry.

6.] Niph'al

6.] Niphal pret. **נָקוּם**, for **נָקוּם** or **נִקְוּוּם**, 11. 14. It ends in (י), and before another (י) it turns into ו, as **נִקְוּמוֹת**, left two cholems should come together, which often happens, as **נִפְּצוּתָם** ye have dispersed.

7.] The part. the same, and with ו, as **נִצּוֹר** besieged, fem. **נִקְוּמָה**, and in **ח**, **נִפְּצָת** dispersed.

8.] Piel pret. **קוּמִם**. Some double the first radical, as **כָּלְכַל** from **כּוּל** 13. 3. Some are regular, as **קִים** from **קום**, **חִיבְּהֶם** ye make me endanger, *Dan.* i. 10.

9.] Hiphil pret. **הִקִּים**, part. **מִקִּים**, and with (..) **מִפֵּר** frustrating; but **מִסִּית** setting one on, for **מִסִּית**, and **מִלִּינִים** murmuring.

10.] Imperative **הִקֵּם**; there is often an apheresis of the characterstick, as **שִׁים** put, *Gen.* xxiv. 2. and **רִינוּ** judge ye, *Fer.* xxi. 12.

11.] The future **אֶקִּים** in (..); **תָּשִׁב** thou shalt bring back, *Gen.* 24. 8. and by retraction of the accent (..) is turn'd into (··), by 5. 10. 3. as **וַתִּקֶּם** and thou hast performed, *Neh.* ix. 8. or in (-) upon account of the guttural, by 12. 7. **וַתִּעַר** and thou hast testified against them, *Neb.* ix. 29. **יִסִּית** he will stir up, as above in the part.

12.] Hiphil lets (י) pass sometimes, and holds fast (-), as **הִקְמַת**, **הִקְמַתִּי**; and so in **בּוֹא**, only **א** rests in (..), as **הִבֵּאתָ**, **הִבֵּאתִי**.

Note, That twelve have an apheresis of the characterstick **ה**, as **בִּין** understand thou, for **הִבִּין**, **גִּיל** leap for joy, **רִין** judge, **לִיו** lodge all night, **נִיר** make new, **חִיל** fear, **רִיב** contend, **שִׁיחַ** speak, **שִׁים** put, **שִׁיר** sing, **שִׁישׁ** rejoice, **שִׁית** put.

13.] Hithpael **הִתְקוּמִם**; it is also regular, as **הִתְקִים**; hence **הַצְטִידְנוּ** for our provision by the way, **ח** turn'd into **ט**, by 13. 13. *Josh.* ix. 12.



R U L E VI.

מָצָא 11. 15. In these five, **טָמָא** he polluted, **מָלָא** he filled, **שָׂנָא** he hated, **יָרָא** he feared, **צָמָא** he thirsted, **א** rests through all the persons of the preterit of kal in (..), as **מָלַאתְ**, **מָלַאתִי**, &c.

Note, The persons ending in (ה), (י) or (י) are conjugated regularly, as **מָצְאוּ**, **מָצְאוֹה**.

NOTE 1.] The participle **מוציא**; it ends also in (··), as **חטא**, the fem. in **ת**, **מוציאת** for **מוציאת**, by 16. 4. from **בוא** is **בא**, **באים**.

2.] Paul kal changes **א** into (·) as quiesscents of the third **ה**, as **נשוי** forgiven, *Pf.* xxxii. 1. for **נשא** from **נשא** to forgive.

3.] In the infinitive these three are doubly imperfect, **שאת** and **שאת**, from **נשא**, for **שאת**; also **צאת** to come out, from **יצא**, and **בוא** to come.

4.] Future **אמציא**; these are doubly imperfect, *viz.* **השא**, **אשא** from **נשא**, **אורא** from **ירא**, **אצא** from **יצא**, **אבוא** from **בוא**.

5.] Niphal pret. **נמצא**, the first (נ) is turn'd out in **ונשא** he shall be carried, *Exod.* xxv. 28.

6.] If the first be a guttural, the characteristick has either (··) or (-), as **נהבא** he hid himself, *Judg.* ix. 5.

7.] The feminine **נמצאה** is sometimes contracted into **ת**, as **נפלאה** it was wonderful, and first person singular, **נפליה** I am brought to admiration, *Pf.* cxxxix. 14. from **פלא**; participle from **ירא** here is **נורא** reverend.

8.] The future **אמציא**; from **ירא**, here is **אורא**, **אורא** worship reverently, *Pf.* cxxx. 4.

9.] Piel pret. **מצא**; some have (·) in the end like the form of **גלה**, as **דפא** he bruised, **מלא** he filled.

10.] Pyal, there are a few which cast away dagesth, as **קרא** he is called, *Ezek.* x. 13. hence the part. **מקראי** my called, *Jesai.* xlviii. 12. **ממלאים** set, *Cant.* v. 14.

11.] Hiphil preter. **המציא**; when the first is a guttural, **החטיא** he made to sin, *1 Kings* xiv. 16. and by syncope **החטי**, *2 Kings* xiii. 6.

12.] When it is of the form of the deficient of the first, as **השיא** he deceived, *Jer.* xlix. 16. 2d, of the first quiescent (·), as **הוציא** he brought forth. 3d, of the middle quiescent, as **מביא** he brought to.

13.] Part **ממציא**, 4th, of the irregular of the participle of the first quiescent, as **מוציא** bringing out, *Pf.* lxviii. 7. 5th, from the second **מביא** bringing to, *Lev.* xviii. 3. and so throughout the rest of the tenses.

14.] Hoph. pret. **המציא**; from **בוא**, **הובא** he was led away from **יצא**, **הוצא** he was brought up; hence a part. pl. **מוציאים** brought up, *Ezek.* xlvii. 8.

15.] Hithpael

15.] Hithpael pret. 3. p. f. הִתְמַצָּאָה, by syncope of the characteristick letter, and its form compounded of hophal, הִטְמָאָה she was polluted, for הִתְמַצָּאָה, Deut. xxiv. 4. and 3. p. p. a syncopated ח, הִתְנַבְּאוּ they prophesied, for הִתְנַבְּאוּ.

16.] Future יִתְמַצָּא, a syncope as before, וַיִּנְשָׂא, הִתְמַצָּא for הִתְמַצָּא.



R U L E VII.

גִּלָּה, 11. 16. there is an apocope which happens (very often) to all the imperatives and futures in the sing. numb. except kal and niphal.

NOTE 1.] They often take the form of the quiescent א.

2.] Four ending in (ה) are regular, and therefore marked with mappik, viz. גִּבָּהּ he excell'd, כָּמָהּ he coveted, נָגַהּ he shined, תָּמָהּ he was admir'd.

3.] pret. 3. p. f. גִּלְתָּה; the third radical is turn'd into ח, to sweeten the pronunciation.

4.] For ת there is sometimes a moving (י), as חָסִיהַּ he trusted, חָסִי: here is to be observed in this form, that when the first and second radicals are doubled (as *Aben Ezra* says) it increases the signification, as יִפְיִיתָ yoph-ya-phijtha, thou art thrice fairer than the fairest, compounded of pyal יִפּ and kal. יִפְיִיתָ; but when the second and third are doubled for diminishing the signification of the word, see *Crit. Sa.* 440.

5.] Here is also a contracted form, as עָשָׂה she made, קָרָאת she met.

6.] גָּלָי by his accent in the last syllable is known from קָמוּ, which hath it in the penult.

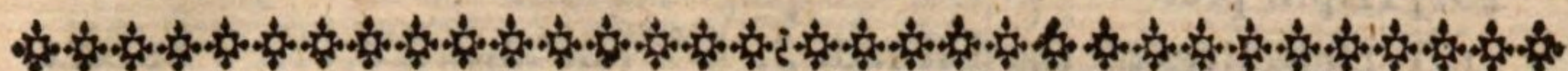
7.] Part. גֹּלֶה, and in (..) עֹשֶׂה making, *Exod.* xv. 11.

8.] Imper. גָּלֵי; but בְּעִי seek ye, אָתִי come ye, instead of the third radical ה is (י), as above, note 4.

9.] Future אֶגְלֶה; if the first radical be ג, it is formed like nagash, חָטָה, אָטָה, &c.

10.] The apocope here is to be minded very attentively.

The



The Apocope is fivefold.

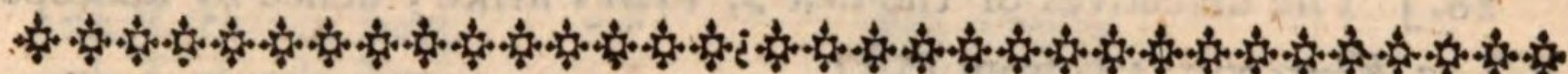
First, יגל for יגלה : before a guttural or ך there is (-), as ויחן and he pitched his tent, *Gen.* xxvi. 17. or a double (-), as ואען and I have answered, for אענה, *Zach.* iv. 11.

Secondly, ירא for יראה, and (-) for the guttural, as ויתחע and he wandered, for תחעה, *Gen.* xxi. 14,

Thirdly, ירד he shall reign, for ירדה, especially when the second radical is one of the begadkephat.

Fourthly, היה and חוה have a way of their own, as אחי in the fut. for אהיה, נהי, יהי, תהי.

Fifthly, תט for תטה, יו for יוה; this is as the verbs which end in ך, which keep but one radical.



NOTE 11.] Niphal נגלה ; before the first radical a guttural, נעשה, *Eccles.* ix. 3. and when the first radical ך is deficient, as נקה he asserted himself innocent, *Zach.* v. 3. and so in the rest of the persons.

12.] 2d p. f. m. נגלית chirek is used promiscuously in the penult. in the first person of both numbers.

13.] fut. אנלה, when the first is a guttural, אענה I shall be heard, *Job* xix. 7.

14.] The apocope here takes away only the letter ה with the preceding vowel, as ואפת and I am allured, for אפתה, *Jer.* xx. 7. תגל for תגלה he shall be discovered, *Isai.* xlvii. 3.

15.] Piel pret. גלה (ו) is used promiscuously, as גלית, and so in the other persons.

16.] Imper. גלה; רבה multiply thou, is an exception, *Judg.* ix. 29. by apocope גל discover.

17.] Fut. אנלה; apocope תכס thou shall cover, for תכסה, ותגל and he disclosed, יקו he shall expect, for יקוה.

18.] Pyal pret. גלה; when dagesh is dropt, its compensated by (ו), as הרה he is conceived, *Job* iii. 2.

19.] 3d p. p. גלו, with כלו (ט:) they are ended, *Psc.* lxxii. 20. כסו they are opened, *Psc.* lxxx. 11. and to compensate dagesh it has (ו), as רחו they are driven on, for רחו.

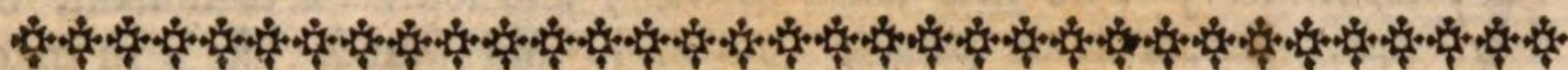
20.] Hiph.

- 20.] Hiph. pret. **הִגְלָה** and **הִגְלָהּ** he carried away, *Esb.* ii. 6.
- 21.] Defectives of the first rad. **נָ**, **הִזָּה** he aspers'd, **הִכָּה** he beat.
- 22.] From the irregularity of the quiescent of the first radical (י), as **הִזָּה** he affected with grief, **הִזָּנָה** he oppress'd, **הִזָּנָה** he taught.
- 23.] The 3d p. fem. **הִגְלָתָהּ**; contracted, **הִרְצָתָהּ** she hath been contented, for **הִרְצָתָהּ**, *Lev.* xxvi. 34. **הִלָּאָתָהּ** she hath wearied herself, *Ezek.* xxiv. 12.
- 24.] 3d p. masc. **הִגְלִיתָ**, and in (י) **הִגְלִיתָ** thou hast carried, and so in other persons.
- 25.] In defectives of the first **נָ**, **וְהִזִּיתָ** and thou shalt sprinkle; and (י), **וְהִזִּירִיתִי** and I will teach, *Exod.* iv. 15.
- 26.] Imper. **הִגְלָהּ**; apocope, **הִרְפָּה** for **הִרְפָּהּ** leave off, *Deut.* ix. 14.
- 27.] The guttural has double (-), as **הִעָלָהּ** cause to ascend, *Exod.* xxxiii. 12.
- 28.] The defectives of the first **נָ**, **הִכָּה** strike; hence by apocope **הִכָּהּ**, *2 Kings* xiii. 18. from **הִכָּהּ**.
- 29.] Fut. **הִגְלָהּ**; of the defectives of the first **נָ**, **אֶטָּהּ** I will extend, *Jer.* vi. 12.
- 30.] From the quiescents of the first (י) as **אֶזְרָהּ** I will praise, *Pf.* ix. 2. Hence we have it with the characteristick exprest, which is common among the Chaldees, as **יִזְרָהּ** he shall praise, *Neb.* xi. 17.
- 31.] Apocope **יִפְּרָהּ** he caused to increase, *Pf.* cv. 24. for **יִפְּרָהּ**, because of the guttural, as **וַיַּעֲלֶהּ** and he offered, *Numb.* xxiii. 2. and in double (י) as in kal **יִרְרָהּ** he made him rule, *Isai.* xli. 2.
- 32.] Of defectives of the first **נָ**, **וַאֲטָהּ** and I laid (meat), *Hosea* xi. 4. for **וַאֲטָהּ**; so **יִבָּהּ** for **יִבָּהּ**.
- 33.] Hophal pret. **הִגְלָהּ**; the defectives of the first **נָ**, as **הִזָּנָהּ** (my heart) is smitten, *Pf.* cii. 4. **יִבָּהּ** for (י), by 8. 21. 2. **הִבָּתִּי** I am smitten, *Zach.* xiii. 6.
- 34.] Hithpael pret. **הִתְגַּלָּהּ** (י) is changed into **י** in this one **הִתְגַּלָּהּ**, by 16. 4. 13.
- 35.] **שָׁחָהּ** he bended himself, takes always **י** before **הּ** in hithpael, as **הִשְׁתַּחֲוִיתָהּ**, **הִשְׁתַּחֲוִיתָהּ**.
- 36.] Imper. **הִתְגַּלָּהּ**, apocope **הִתְחַלָּהּ**, for **הִתְחַלָּהּ**, make thyself sick, *2 Sam.* xiii. 5.
37. Fut. **אֶתְגַּלָּהּ**; syncope of the formative letter **ת**, **אֶתְגַּלָּהּ** I will be like, or equal myself, *Isai.* xiv. 14. for **אֶתְגַּלָּהּ**, **יִתְגַּלָּהּ**; we find **וַיִּשְׁתַּחֲוִי**, and they made obeysance, for **וַיִּשְׁתַּחֲוִי**.
- 38.] There

38.] There is an apocope hereas in the imper. as וִיתַגֵּל and he was uncovered, for יִתְגַּלֵּה, Gen. ix. 21.

39.] By a special anomaly it is said יִשְׁתַּחוּ he bowed himself, Gen. xlviii. 12. for יִשְׁתַּחוּה; when the reason of the apocope required יִשְׁתַּחוּ, but ו is clapt to the end to sweeten the sound.

If you can manage the preceding rules, and apply them to purpose, there is not a word in the Old Testament will be too hard for you.



ABBREVIATIONS.

ā for above.

ac. acute.

acc. accent.

app. appendix.

ch. l. chirek long.

ch. f. chirek short.

comp. compound.

dag. dagesh.

dag. f. dagesh-forte.

dag. l. dagesh-lene.

dist. distinguisheth.

emph. emphasis.

kam. kametz.

let. letter.

lets. letters.

lo. long.

m. mixt.

pat. patach.

pen. penult.

po. point.

pos. points.

pr. preface.

prop. proper.

lds sounds.

sh. short.

she. sheva.

fil. silent.

fyl. syllable.

sylls. syllables.

un. under.

undersd. understood.

up. upon.



*Plain Directions how to read the HEBREW
TONGUE, and to know the Place and Power
of the ACCENTS.*

GEN. iii. 14.

V *Ay-ya-mer.*] The first letter is vaw, and sounds *v* consonant, by pr. Under it is patach, by 2. 1. and sounds like *a* in man, by ditto. The second letter is yod, which is a little vaw, and sounds *y*, by pr. And these two letters, with the small point between them, make a compound syllable, by app. 3 and 5, and sounds *way*, as above. Yod, the second letter, has a point in the middle of it, called dagesh forte, or doubling dag. which of 1 yod makes 2, by 4. 4. And consequently the 2d yod begins a 2d syl. when join'd to its point cholem on the top of the 4th let. aleph, by 2. 6. And is not rebhia, because it is upon the right-hand top of the silent let. aleph, and not up. the middle of the let. and not so big as rebhia is, by 5. 6. and that makes the 2d syl *yo*. And this makes a second compound syl. by app. 3 and 5. The 5th let. is mem, by pr. has segol, by 2. 1. un. it, and sounds like our (*e*) Diphthong, by ditto. The last letter is resh, by pr. and makes a compound syl. by app. 3 and 5 *mer*. It is milra by 5. 7. having telisha ketanna, a minister acc. by 5. 3. and is always on the last letter, by 5. 10. 5. and is construed with the following word, by 15. 5. The word has three sylls. because it hath 3 proper points, by app. 2. the 1st *way*, the 2d *yo*, the 3d *mer*.

2. *Yebo-va*] yod fds *y* as *a* by pr. has she. un. it, like our colon, and fds like the shortest (*e*) in any language, and carries the yod to make a syl. with the following proper point by 3. 2. The 2d let. is *be*, fds. (*b*) by pr. Its po. is the po. *a*, vaw the 3d let. by 1. 2. and this makes the first comp. or m. syl. by app. 4. *yebo*. Un. the 3d let. vaw is a kam. by 2. 1. and fds. lo. (*a*) by 2. 1. and 3. The (*be*) at the end fds. not by 1. 1. and makes the 2d syl. *va*. *Yebo-va*, 2 sylls. because 2 proper pos. by app. 2, the acc. pashta a little lord by 5. 4. and dist. by 15. 4. and shews an emphasis. It is ac. by 5. 7.

3. *Elo-hijm*] the first letter is silent aleph, by pr. and 1. 1. Un. it is cateph segol, by 3. 9. The 2d let. is lamed, and fds *l*, by pr. Its po. *a* (*he*) is cholem, by 2. 6. and 2. 1. makes the 1st compound syl. by app. 2. *elo*. The 3d let. is (*he*) as (*a*) and 1st let. of another 2d syl. and fds by 1. 1. Its po. is ch. 1. 2. 1. and fds a lo. (*ij*) by ditto. The last let. (mem) and fds. (*m*) by pr. the 2d syl. (*hijm*.) Un. it is a she. underfd. by 1. 2. 1. The acc. merca, a servant, by 5. 3. which joins it in sense with the next word, by 15. 5. Is ac. because plur. by 5. 8. two sylls. *elō-hijm*, by app. 2. There is a pefik between this and next word, which shews the swiftness of pronunciation by 5. 11

4. *El.*]

4. *El.*] The 1st let. is fil. aleph, by 1. 1. Un. it sægol; and fds. like (æ) Diphthong, and is a prop. po. by 2. 1. The 2d let. is lamed, and fds. (l) by pr. 1 fyl. by app. 2d. It has she. underfd. un. it, by 1. 2. 1. a m. fyl. (el) by app. 3. The *hyphen.* is called maccaph, by 5. 10. 4. No acc. before it by ditto.

5. *Har-na-bbaf.*] The 1st let. is (be) and fds by 1. 1. Un. it is pat. and fds short (a) by 2. 1. The 2d let. is nun, and fds (n) by pr. Makes the 1st m. fyl. by app. 3. *ban.* In the middle of nun is a po. called dag. F. which doubles it, by 4. 4. that is, which produces a 2d nun, the 3d let. which begins a 2d fyl. by app. 1. Un. it is kam. which fds *ao*, by 2. 1. A 2d pure fyl. by app. 4. (*na.*) The 4th let. hheth fds *bb*, by pr. Begins the 3d and last fyl. by app. 1. Un. it kam. by 2. 1. The last let. shin, by pr. A m. fyl. by app. 3. and fds. *bbaf*, by 2. 3. Shin has she. underfd. by 1. 2. 1. and farka ā it, a duke, by 5. 3. and dist. by 15. 4. It is milra, by 5. 7. farka in his right place, by 5. 9. 2. and 5. 10. 5. The 1st fyl. *ban*, 2d *na*, 3d *bbaf*.

6. *Kij.*] The 1st let. is caph, because blunt at his bottom corner, by pr. A po. in the middle of it, called dag. l. by 4. 3. and takes the aspiration (b) out of it, by 4. 2. Its po. is l. ch. by 2. 1. One pure fyl. by app. 3. No acc. before the line maccaph, by 5. 10. 4. and it ties the two words together, by ditto; and makes them as one word *kij-a-sij-tba.*

7. *A-sij-tba.*] The 1st let. is *aijn*, by pr. and is quite fil. by 1. 3. 4. Has maccaph before it. See 6. ā. Has kam. un. it, by 2. 1. A simple fyl. by app. 3. The 2d let. fin, by pr. and not shin, because on the left hand top, by pr. Its po. ch. l. and fds. l. i, by 2. 1. The 2d simple fyl. by app. 3. The 3d let. thaw, the last of the alphabet, by pr. One of the tehilram, by 1. 3. 5. Its po. kam. as (ā) and fds. after the thaw, by app. 1. three sylls. *a* the 1st, *sij* the 2d, and *tba* the 3d. Un. ch. l. is munahh, a minister, by 5. 3, and join'd in sense, by 15. 5. It is milhel, by 5. 7.

8. *Zoth.*] The 1st let. is *zaijn*, by pr. and fds like f between two vowels. Its po. is cholem ā fil. aleph, by 1. a thaw is extended by 1. 3. 5. Makes one fyl. m. by app. 3. There is a she. underfd. un. thaw, by app. 2. ā thaw is sægolta, one of the principal kings, by 5. 3. and dist. by 15. 4.

9. *A-rur.*] The 1st is fil. aleph with kam. as ā. The acc. mahpa, serving his master pashta, governor of the next word, and should have been in the last fyl. but he is forced by 5. 5. The first and a pure fyl. by app. 4. ā. The 2d let. the same with the 3d is resh, by pr. and fds. r. The po. is shurek, and fds. *w*, by 2. 6. A m. fyl. by app. 3, fds *rur*. 2 sylls. *a* the 1st, *rur* the 2d. It is penacute, by 5. 7.

10. *At-ta.*] Aleph has pat. un. it, by 2. 1, fds. (a). Thaw a dag. f. by 4. 4. and is joined by pat. to aleph, by app. 3. The 1st fyl. *at*, the 2d thaw, made by dag. fds. without the aspiration (b) by 4. 2, has (τ) with a fil. he in the end, by app. 5, and a tonic acc. ā, he, pashta, a duke, by 5. 4, and makes a distinction in sense, by 15. 4, is ac. by 5. 7. 2, two sylls. by app. 2. *at-ta.*

11. *Mic-col.*] Mem has ch. f. caph a dag. f. takes away the aspiration (*b*) by 4. 4, and 4. 5. The 2d caph made by dag. by 2. 4, has kam. chatuph, by 2. 4. Lamed has she. underfd. by 1. 2. 1, no acc. before the line maccaph, by 5. 10. 4. Two sylls. *mic* one, *col* another.

12. *Hab-bebe-ma.*] The 1st let. (*b*) fds. by 1. 1. A pat. un. it, by 2. 1. Beth has dag. f. takes away the aspiration, and doubles it, by 4. 4. The 2d beth has she. un. it, to carry it to the next prop. po. tzere, by 3. 2. The 4th let. *be* fds. by 1. 1. The 5th let. mem has kam. un. it, and fakeph-katon on top, a king, by 5. 3. and dist. by 15. 4. in his place, by 5, 9. 2. The last let. (*be*) is fil. by 1. 1. It is ac. five sylls. by a. 2. the 1st *mic*, the 2d *col*, the 3d *hab*, the 4th *bebe*, the 5th *ma*.

13. *W-mic-col.*] The shurek, some say, is for vw; otherwise a vowel po. would make a syl. by itself. The 1st let. mem has ch. f. the 2d let. caph has dag. f. by 4. 4. the 2d m. syl. by app. 3. the 3d let. caph by dag. a cholem above it, by 2. 6. and not rebhia, by 5. 6. The last let. lamed, tiphcha a minor lord un. it, ushering his master Athnach to his chair, by 15. It is ac. the acc. in his right place, by 5. 9. 1. Three sylls. the 1st *w*, the 2d *mic*, the 3d *col*.

14. *Hhaij-yath.*] Hheth has (-); the yod dageshated, by 4. 4. makes hhaj the 1st syl. The 2d yod with pat. makes the 2d syl. yath, the acc. munach, by 5. 3. Athnach's common slave, and usher, makes the word ac. by 5. 7, but not much tone, by 15. 6.

15. *Has-sa-de.*] He fds. by 1. 1. with pat. makes a M. syl. by app. 3. the 2d and 3d lets. a fin, and not shin, by pref. The unseen fin by dag. has kam. a pure syl. by app. 3. The 5th let. daleth hath sægol and fil. he. The acc. athnach, the 2d great emperor, by 5. 3. divides the verse into two propositions, by 15. 10. in his right place, by 5. 9. It has great respiration, by 5. 3. and 3 sylls. by a. 2.

16. *Al-gebho-necha.*] Aijn fil. by 1. 3. 4. with pat. and lamed make a m. syl. by a. 3. and 5. no acc. by 10. 4. and hastens the word to the following. by 15. 11. Lamed has she. underfd. by 1. 2. 1. by which gimel has dag. l. by 4. 3. Its she. ties it to the cholem, by 3. 2. The 4th let. is hheth by pref. and cholem on its top. by 2. 6. and not rebhia, by 5. 6. makes gehho. a m. syl. by a. 3. The 5th let. is nun, by pref. not gimel, because it has not a tail, by pref. with she. by a. 2. The last let. is caph final, by 1. 3. 6. has munach, fakeph's servant, by 5. 3. and joins the sense, by 15. 5. a kam. in the bosom of caph final, by 1. 2. 1. the acc. in his right place, and ac. by 5. 7. and 3 sylls. by a. 2.

17. *The-lech.*] No dag. in thaw, by 4. 3. 1. has tzere, one simple syl. by a. 4. Lamed has tzere un. it, and fakeph katon a it, in its right place, by 5. 9. 2. ac. by 5. 7. a king, by 5. 3. dist. by 15. 4. the last let. caph final, by 1. 3. 6. she. in his bosom, by 1. 2. 1. (2. sylls. the 1st a simple, the 2d a comp. by a. 3. 4.)

18. *Vea-pbar.*] Vaw has she. by a. 2. and ties, by 3. 2. Aijn, is Sil. by 1. 3. 4. has kam. and resh has she. underfd. by 1. 2. 1. and a. 2. 2 sylls. by a. 2. the acc. merca, a servant, by 5. 3. joins the sense, by 15. 5. in his right place, by 5, 9. 2. ac. by 5. 7.

19. *To-chal.*] Thaw has dag. 1. because resh the last let. of apha, the former word, has she. underfd. as ā, by 4. 3. which takes out the aspiration (h) by 4. 2. Sil. aleph has cholem on its top, by 2. 6. Caph has no dag. 1. by 4. 3. fds. ch. by pref. and 4. 2. with pat. by 12. 8. the acc. tipcha, a king, by 5. 3. dist. by 15. 4. in his right place, by 5. 7. 1. ac. by 5. 7. The 1st of filluk's train, the last let. lamed, has she. underfd. by 1. 1. 3. and a. 2. 2 sylls. by a. 2.

20. *Col-yeme.*] Caph has dag. 1. because lamed is the last let. in tochal, has she. underfd. by 4. 3. and fds. (k) by 4. 2. A kam. chatuph un. it by 2. 5. 2. and 5. 10. 4. And the 2d let. lamed has she. underfd. by 1. 2. 1. and a. 2. the 1st syl. col. The line maccaph hastens this syllable to the next, by 15. 11. no accent before it, by 5. 10. 4. Yod has she. and ties by 3. 2. Mem has tzere, by 2. 1. The last let. yod is fil. by 1. 3. 1. The merca, filluk's servant, joins the sense, by 15. 5. is acc. by 5. 8. and in his right place by ditto, 2 syll. col yémè by a. 2.

21. *Hhay-ye-cha.*] Hheth with pat. yod with dagesth F. after the short prop. po. by 4. 5. The unseen yod by 2. 4. has sægol, by 2. 1. The 2d seen yod is fil. by 1. 3. 1. The last let. is caph final, by 1. 3. 6. fds. ch. by 4. 2. in his bosom is kam. at sægol. is filluk, and not metheg, by 5. 1. 1. sophpasuk after it always, by 5. 12. 5. Both end the verse and sense, by 15. 9. It is penacute and in its place, by 5. 9. 5. 3 syll. by a. 2.

22. *Vee-bba.*] Vaw has she. and ties to the tzere, by 3. 2. Aleph is fil. by 1. 1. has tzere, by a. 2. the 1st syl. m. by a. 3. the yod after it fil. by 1. 3. 1. no dag. in beth, and fds. soft, by 4. 2. and 3. has kam. with munach, rebhia's servant by 5. 3. joins the sense by 15. 5. in its right place by 5. 9. 2. ac. by 5. 7. the last let. fil. (he) by 1. 1. 2 sylls. by a. 2. Between this and next word comes inverted metheg, pesik by name; shews the swiftness of the pronunciation, by 5. 11.

23. *A-shijth.*] Sil. aleph has kam. 1st simple syl. by a. 4. the 2d let. shin, and not sin, by pref. 1. ch. by 2. 1. ā. it Rebhia, and not cholem, by 5. 6. a duke by 5. 3. dist. by 15. 4. ac. by 5. 7. in its right place, by 5. 9. 2. The last let. thaw has she. underfd. by 1. 2. 1. two syll. by a. 2.

24. *Be-necha.*] Beth has dag. 1. because there was a she. underfd. un the preceding let. thau, as ā by 4. 3. has tzere by 2. 1. The 2d let. yod is fil. by 1. 3. 1. The third nun has she. and carries forward, by 3. 2. the last caph final, and kam. in his bosom, by 1. 2. 1. and pashta on his top, by 5. 4. a duke by 5. 3. dist. by 15. 4. ac. by 5. 7. and in his right place, by 5. 9. 5. 2 sylls. by a. 2.

25. *W-bben.*] The acc. munach at tzere, servant to little sakeph, has little tone or power, by 15. 6. in his right place, by 5. 9. 2. 2 sylls. by a. 2.

26. *Ha-ish-sha.*] There is a metheg at kam. by 5. 12. 3. before the excluded dagesth. Sil. aleph has sh. ch. shin has dag. F. in it, by 4. 4. a little sakeph on its top, a king, by 5. 3. dist. by 15. 4. kam. un. it fds.

fds. (a) and not (o) by 2. 3. the acc. in his right place, by 5. 9. 1. ac. by 5. 7. 2. fil. (he) at the end, by 1. 1. 3. sylls. by ap. 2.

27. *W-bben.*] By tzere is merca, a servant by 5. 3. partly to tiphcha in the next word, but 1st of athnach's train, joins the sense by 15. 5. 2. sylls. by ap. 2.

28. *Zar-acha.*] First let. zain a shorter tail than nun final, by pr. has pat. the 2d let. resh, because blunt, and not daleth, by pr. with fil. she. by 3. 4. 4. the 3d let. aijn fil. by 1. 3. 4. with kateph pat. by 3. 9. the last caph final, with kam. in his bosom, by 1. 2. 1. the acc. tiphcha, a king, by 5. 3. dist. by 15. 4. in his place, by 5. 9. 5. ac. by 5. 7. 2. 2. sylls. by ap. 2.

29. *Zar-ab.*] As ā, aijn has kam. and he mappikated, by 1. 1. 2. and the acc. athnach as in num. 15. ā, which divides, by 15. 10. 2. m. sylls. by ap. 2. and 3.

30. *Hw.*] The acc. mahpah inverted, a servant, by 5. 3. joins in sense with the following word, by 15. 5. One fyl. m. by ap. 3.

31. *Yeshw-phecha.*] Yod fds. y, by pr. She un. it ties, by 3. 1. and makes a fyl. with the following point, by 3. 2. shin, and not fin, by pr. nor rebhia, by 5. 6. Shurek has always the vaw with the point in his bosom, by 2. 6. and makes the 1st fyl. m. by ap. 3. pe. fds. ph. by 4. 2. no dag. l. by 4. 3. has she. a caph final with kam. in its bosom, the acc. munach, 1 of little sakeph's servants, by 5. 3. and joins by 15. 5. in his right place, by 5. 9. 5. ac. by 5. 7. 2. 2. m. sylls. by ap. 2. and 3.

32. *Rosh.*] Above resh is little sakeph, a king as 26 ā. 1. m. fyl. by ap. 3. therefore the acc. cannot be out of his place.

33. *Veat-ta.*] Vaw has she. and fds. by 3. 4. 1. makes no fyl. by 3. 1. Aleph has pat. and thaw dag. F. by 4. 4. the 1st m. fyl. by ap. 3. The unseen thaw, has kam. and fil. (he) makes the 2d m. fyl. by ap. 3. The acc. tiphcha., a king, by 5. 3. dist. by 15. 4. The 1st in filluk's train, has the more power, the further from his master, by 15. 7. And though there is a she. underfd. un. the last let. he, 1. 2. 1. and ap. 2. yet kam. sounds (ao) because of the acc. by 2. 3. 2. m. sylls. ap. 2.

35. *Teshw-phen-nw.*] Thaw has dag. l. 4. 3. She. fds. 3. 4. 1. and ties 3. 2. Shin has shurek, makes the 1st m. fyl. ap. 2. teshw. phe has no dag. l. 4. 2. has sægol & dag. F. in nun, 4. 4. and 5. The 2d fyl. m. phen, ap. 3. The unseen nun, 2. 4. has shurek, 2. 6. and makes the 3d a simple fyl. ap. 3. The acc. merca, filluk's servant, follows him directly; for when we analyze by the acc. we must proceed from the left to the right, 15. 12. in his right place, the aff. nw. 5. 9. 5. It is penacute, 5. 9. 5. 3. sylls. ap. 2.

35. *A-kebb.*] The fil. aijn 1. 3. 4. has kam. makes a simple fyl. ap. 3. Koph, and not mem, pr. has tzere and beth without dag. l. 4. 3. makes the last compound fyl. ap. 3. The greatest emperor filluk in his right place, 5. 9. 2. and ends the verse, 15. 9. and sopherasuk follows, 5. 12. 4. 2. sylls. ap. 3. ac. 5. 7. 2.

GEN. XLIX.

36. **L** *Q-YA-SUR.*] Lamed with fil. aleph, a supporter only to cholem, 2. 6. 1. m. fyl. ap. 3. Lo. No acc. before the line maccaph, by 15. 11. Yod fds. (y) 1. 3. has kam. makes a 2d simple fyl. ap. 3. 4. A samech, and not mem final, pr. shurek and resh pr. make the 3d and last m. fyl. (sur) ap. 5. Lo the 1st, Ya the 2d, Sur the 3d. It is penacute, 5. 7. 2. The acc. merca, a servant, 5. 3. joins in sense 15. 5. in his right place, because the next word is penacute.

37. *She-bhet.*] Shin and tzere make the 1st simple fyl. ap. 3. The 2d let. is beth without dag. 4. 3. sægol un. it fds (æ) 2. 1. and teth, and not mem or koph, pr. 2 sylls. ap. 2. pashta a minor Lord, 5. 3. repeated and penacute 5. 7. 3. two words in consecution, 15. 11.

38. *Mij-bw-da.*] *Mij* the 1st pure fyl. ap. 3. *be* has shurek, a 2d fyl. *bw* pure, ap. 3. Daleth has kam. and fil. (he) a 3d fyl. m. ap. 3. (*da*). *He* has she. undd. 1. 2. 1. ā daleth is little sakeph, a king, 5. 3. dist. 15. 4. in his place, 5. 9. 2. ac. 5. 7. 2. 3 sylls. ap. 2. 3.

39. *Wm-bho-kek.*] The 1st fyl. *wm*, a resting she. un. mem, ap. 2. the 3d let. hheth, and not (he) nor thaw, pr. has cholem on its top, makes the 2d simple fyl. ap. 3. The 1st koph has tzere, the 2d she. undd. 1. 2. 1. The acc. tiphcha, a minor lord of athnach's train, and shews he is coming. His power is small, 15. 6. in his place, 5. 9. 2. ac. 5. 7. 2.

40. *Mib-ben.*] Mem with little chirek, and the 1st beth, where dag. F. is 4. 4. makes the 1st m. fyl. ap. 3. *mib*. The unseen beth 2. 4. has tzere and fil. yod, 1. 3. 1. and final nun, 1. 3. 6. the last fyl. m. ap. 3. The acc. munach, athnach's slave, makes a close conjunction in sense, 15. 6. 5. & 7. in his right place, ac. 5. 9. 1. and 5. 7.

41. *Ragh-law.*] Resh with pat. un. it, and gimel not dageshated, 4. 3. the 1st m. fyl. *Ragh*. The she. un. gimel is fil. 3. 4. 4. Lamed has kam. and fil. yod, 1. 3. 3. with shurek in the end makes the last m. fyl. ap. 3. *Law*. The acc. athnach at kam. makes a great respiration; the 2d emperor, and divides, 15. 10. It is ac. 5. 2. in his right place, 5. 9. 1.

42. *Ad.*] Aijn pat. daleth 1. m. fyl. ap. 3. The acc. jethibh, 5. 3. a minor lord, the 1st in little sakeph's train before the word begins, 5. 5. and 5. 10. 5. and shews (*kij-ya bbo-shijlo*) to be in Parenthesis; and this word belongs to the latter part of the verse.

43. *Kij-ya-bbo.*] Caph has dag. 1. 4. 3. and with great chirek makes a pure fyl. ap. 3. and 4. No acc. before the line maccaph, 1. 10. 4. and 15. 11. Yod and kam. make the 2d simple fyl. Ya, ap. 3. and 4. Beth and fil. aleph supporting cholem, 2. 6. no dag. 1. in beth 4. 3. *bbo*. the 3d m. fyl. ap. 3. The acc. munach, little sakeph's servant, and joins the sense, 15. 5. 6. and 7. in his right place, 5. 9. 2. ac. 5. 7.

44. *Shij-lo.*]

44. *Sbij-lo.*] Shin and great chirek make the 1st m. fyl. ap. 5. lamed and cholem on the top of fil. (he), 1. 1. 2. ac. 5. 1. 2. dist. 15. 4. fakephkaton, a king, 5. 3.

45. *Velo.*] She. ties vaw and lamed 3. 2. Vaw in the end cholems, prop. 2. 6. 1 fyl. ap. 2. the acc. tiphcha, filluk's minor lord, 5. 3. a small Dist. 15. 7. but a great usher.

46. *Yik-kebatb.*] Yod with chirek sh. un. it, and the 1st dageshated koph 4. 4. makes the 1st m. fyl. ap. 3. The unseen 2d dageshated koph, with she. un. it ties 3. 2. and begins the last fyl. moving *be* 1. 1. 2. pat. un. it, and thaw, pr. make *kebatb.* The acc. is merca, filluk's slave, and joins as ā.

47. *Am-mijm.*] Sil. aijn, 1. 3. 4. pat. un. it, and the 1st dagd. mem the 1st m. fyl. ap. 3. The unseen mem 2. 4. with great chirek and mem final, 1. 3. 6. make the 2d m. fyl. ap. 3. It is ac. 5. 8. with filluk and soppasuk, as ā num. 35.

J E R. XXIII. ver. 6.

48. **B***eya-maw.*] She. ties beth to yod, 3. 2. and with kam. makes the 1st m. fyl. ap. 3. *beya.* Mem with kam. a fil. yod, 1. 3. 3. and vaw at the end, makes the last m. fyl. ap. 3. The acc. pashta hanging over the last letter of the word is a lord, 5. 4. and shews there must be a repetition of this word throughout the verse. See 48. He is fakeph's minor lord, shews he is coming, 15. 7. is ac. 5. 7. in his place, 5. 9. 5.

49. *Tiv-va-sha.*] Thaw after a (:) quiescent undd. un. Vaw has dag. 1. 4. 3. small chirek un. it, 2. 6. dag. F. in vaw, 4. 5. and 1. 2. the 1st m. fyl. ap. 3. The unseen vaw has kam. the 2d fyl. pure, ap. 4. *Va.* Shin which has pat. and fil. aijn the last m. fyl. ap. 3. the acc. munach, little fakeph's servant, 15. 7. It is at the sh. po. because it is in the place of a l. one tzere, viz. 5. 9. 1. compared with 12. 11. ac. but a small tone, because so near his master, 15. 6. and 5. 8.

50. *Yebw-da.*] Yod has she. and fds. 3. 4. 1. ties, 3. 2. with (he) which reads 1. 1. 2. and shurek makes the 1st fyl. m. *Yebw.* ap. 3. Daleth with kam. and fil. (he) 1. 1. 2. make the last m. fyl. ap. 3. Little fakeph ā daleth dist. 15. 4. in its place, 5. 9. 2. ac. 5. 7.

51. *Veyis-ra-el.*] She. ties vaw to yod, 3. 2. Chirek with sin, and not shin, pr. make the 1st fyl. m. ap. 3. Resh, with kam. makes the 2d fyl. pure, ap. 3. Sil. aleph with tzere and lamed make the 3d m. fyl. ap. 3. The acc. tiphcha, one of athnach's train, shews he is coming, a minor lord, 5. 3. his power is small, 15. 6. ac. 5. 7. 2. in his place, 5. 9. 2.

52. *Yish-con.*] Yod, chirek small, and shin, make the 1st m. fyl. ap. 3. She is fil. 2. 3. and 4. Caph which has dag. l. and fds. hard as our (k) 4. 2. cholem on its top, with the last let. a nun final, 1. 3. 6. has munach, athnach's servant, and joins, 15. 7. ac. 5. 7. 2. in its place, 5. 9. 1. The longest po. hath the acc.

53. *La-bbe-tabb.*] Lamed has kam. the 1st pure fyl. ap. 3. Beth without dag. 4. 2. has sægol, another pure fyl. ap. 3. Teth pat. and hheth at last make the 3d m. fyl. ap. 3. Athnach divides, 15. 10. pen. and in his place, 5. 9. 3.

54. *Veze-shemo.*] She. which ties vaw to zaijn, pr. with sægol and fil, (he) make the 1st ms fyl. ap. 3. No acc. before the line maccaph, 15. 11. She. ties shin and mem to vaw, which with cholem makes a 2d m. fyl. ap. 3. Merca a servant to usher filluk, and partly serves tiphcha the inferior lord to the great emperor at the end of the verse, 15. 5. 6. and 7.

55. *Asber-yik-reo.*] Sil. aleph has kateph patach, 3. 9. and ties, 3. 2. and together with shin, sagol and resh make up the 1st m. fyl. ap. 3. No acc. as ā 15. 11. Yod, small chirek, and koph make the 2d fyl. m. ap. 3. *Yek.* The she. un. koph rests, the 1st let. of the last fyl. has moving she. 3. 6. and with fil. aleph, and vaw cholem, make it *reco.* The acc. tiphcha, a minor lord, as ā in his place, 5. 9. 2. and shews filluk is coming, dist. 15. 4. not much, 15. 6. and 7.

56. *Yebo-va.*] As ā n. 2. has merca, filluk's servant, and joins very close, 15. 6. and pefik for the near joining, 5. 11.

57. *Tzid-ke-nw.*] The 1st let. is tzadde, pr. It has small chirek, and with daleth makes a m. fyl. ap. 3. She. un. daleth rests, 3. 4. 4. Koph has tzere, a 2d pure fyl. ap. 3. has filluk and sophpasuk, as ā num. 35. Nun has shurek, a pure fyl. ap. 3. pen. 5. 9. 5. 3 fyl. Ap. 2. because 3. prop. points.



E R R A T A.

PAGE 4. line 22. read **מַקְצֵה**. p. 15. l. 9. r. *is.* P. 21. l. 4. r. *EMPERORS*, and l. 12. r. *tiphcha*. P. 25. l. 21. r. *jethibb.* P. 31. l. 19. r. **בְּאֵרֵי** l. 20. r. **בִּיהוּה**. P. 32. l. 2. r. **מִזְמוֹר**. P. 36. l. 12. r. **בְּזִמְרִים**. P. 37. l. 1. r. **פִּישׁוֹן**. P. 39. l. 26. r. *sal.* P. 60. l. 6. r. *piel*, l. 7. r. *pyal*, l. 10. put * at **גִּשְׁתֹּן**. P. 71. l. 3. and 6. r. *paragog.* P. 72. l. last r. **הָאֵכֶל**. P. 74. l. 20 r. **כֶּפֶר**. l. last r. **הוֹרֵג**. P. 83. l. 15. r. **גִּבְרוֹ**. P. 87. l. 2. r. **לָקַח** for **קָח**. and l. 12. r. **אִנֵּשׁ**. In specimen p. 2. l. 20. r. **אֱלֹהִים**. P. 6. l. 4. for 19. 8. r. 19. *sch.* and l. 9. ditto. P. 7. l. 37. after *hold of the beel*, r. a. n. m. *here, the beel.* In scheme of the change of the points, n. 8. for **וּפְקָר** read **פּוֹקֵר**.



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A

SPECIMEN

OF THE

Critical ANALYSIS,

From GENESIS iii. 14, 15.

1. וַיֹּאמֶר *vay-yo-mer, and (the lord god) had said; from אָמַר to say, tell, or affirm, gainsay, mutter against, rail at, speak to. Kal. fut. אֶמַּר I will speak. It has (ו) above א, by 12. 8. and א in the first p. in all the futures is turned out, for אֶמַּר. It has sometimes (-) for (..) in the end; the 3. p. f. m. יֹאמֵר, by 12. 8. It has (..) in the last syllable; but it is changed into (..) here, by the retraction of the accent, by 5. 10. 3.*

2. יְהוָה *yeho-va, Jehovah, from הָיָה, or הִיָּה, to be; because (ו) and (י) are often exchanged, by 1. 6. A noun*

heemantick, form'd by (י), by 6. 11. 4. By the same letter are the names of Isaac, Jacob, &c. form'd; and is the sacred inexpressible tetragrammaton name of a necessary existence, explain'd by himself, Exod. 3. 14. אֶהְיֶה אֲשֶׁר אֶהְיֶה I am that I am, Heb. I shall be what I shall be; the 70 יְהוֹוֶה אֱלֹהֵינוּ I am that being, ens, really existing; and differs from idols, which are not, but counterfeited. John in the Rev. i. 4. is a faithful interpreter of it, from him which is, which was, and which is to come. It never has the affix, nor is in construction, nor in the plural number, nor attributed

to any but God Almighty ; because the most excellent and eternal essence and existence is so peculiar to him alone, as the ocean of all perfection, and for whom all things which are, are not only made, but preserved by him, and could not subsist one moment without his *concurfus*. The first letter י, some say, is one of the letters *ethan* formative of the future, and the root as above. The pret. has the same signification with the present, by יו. 5. 2. which proves grammatically all times in it. But others, perhaps too curious, would prove a trinity from the letters of it ; thus י taken out of יְיָ I, is the first person of the pronouns, by 9. 2. and of the trinity ; the ה taken out of הוּא he, the third p. s. m. of the pronouns, by 9. 2. but 2d. p. of the trinity, because it hath two (ה's) in it. They would make the divine nature be understood by the one, and the human nature by the other ; and י in the middle being an *extraessential* servile, and conjunction copulative, to signify the uniting holy ghost, in applying, by his superabundant love the redemption purchased unto us. The heathens no doubt heard of this name when they called their God, *Jove* ; and as the word in *Hebrew* is from essence, so in *Greek*, from *life*, Ζεύς. The whole three are letters of rest, by י. י. to shew there is no rest untill we come unto *Jehovah*,

and that in him only we may safely rest. Because this word is pointed one way in one place, and another way in another (as there is nothing more common in this language than to point one way and read another) yet the four letters, wherever they are, can never be communicated to any creature. And as for that blasphemy and spite of the *Jews* against our saviour, that he was cunning to find out the right way of pronouncing this word, and so by it wrought all his miracles it is hardly worth refuting, since the very mentioning of it is sufficient to make the adversary blush, &c.

3. אֱלֹהִים elo-hijm, Gods.

A n. rad. masc. אֱלֹהִים God. Its root is uncertain, or lost in *Hebr.* Some from אֱל strength, or mighty ; but (..) never changes into (..) ; nor from אֱל strength, fortitude, virtue, because of the radical ה ; nor from אֱל-הֶם their strength : But either from אֱלֹהִים to swear, because of the covenant-oath whereby we are bound unto God ; or rather, if you will, from the Arabick אَلِيَا (aliba) to worship, honour, respect, take care, provide for, pray unto ; plur. mas. here ; mappick and patach *furtivum* are vanished, by י. י. 2. It is one of the principal names of God, in so far as he is the creator, governour, prince, and judge of the universe ; and distinguished from *Jehovah*

Jehovah above, be cause *Je-havah* is mentioned when mercy and clemency is to be exercised, but *Elohim* when there is a strictness of justice; see no. 49. and it is for the most part in the plural number, to declare his high glory, and singular majesty, by 8. 3. 4. This honourable name is not only given to the true God, but also to angels, *Psf.* viii. 5. thou hast made him a little lower **מַלְאֲכִים** *than the angels*; to great men, who preside, and are profitable to others, such as judges and magistrates, *Psf.* viii. 2. 1. he judgeth among the gods 138. *Psf.* i. before the gods will I sing praise unto thee. The very images and fictitious gods go by this name, *Psf.* xcvi. 5. all plu. constr. by 8. 3. **אֱלֹהִי** *the gods of the people are idols.* “There seems to be an affinity “between this word and the “word the idols are called by, “viz. *elilim*, which properly “signifies things of nothing and “of no value, according to the “nature of this name. The “apostle faith 1. *Cor.* viii. 4. “an idol is nothing in the “world.” *Leigh's crit. sacr.* This is the name God declares himself by, as the object of adoration, in the first commandment thou shalt have no other **אֱלֹהִים**, *i. e.* you shall worship none else; and very suteable, for he that created us has a most just title to our worship.

4. **אֶל** *el*, (said) *unto*, a preposition (*to, with, near.*) It is put

sometimes for **עַל** *above, upon*; and therefore all verbs which are construed with **עַל**, are also construed with **אֶל**; and it is pointed with (··) to distinguish it from **אֵל** *God*. It takes the affix of the plural number, and with the light affix has (··), as **אֵלַי**, and in pause **אֵלַי** *to me*, **אֵלֶיךָ** *to thee*, **אֵלָיו** *to himself*; but with the grave or heavy affix it changes (··) into (·), as **אֵלֵיכֶם** *to you*, **אֵלֵיהֶם** *to them*.

5. **הַנָּחָשׁ** *han-na-hhahsh*, (unto) *the serpent*; from **נָחַשׁ** *to try, tempt, search, prove, assay, attempt, make tryal of*; a n. m. **נָחָשׁ** *a serpent*; or any creeping vermin; “both a magician and “serpent, because they work “by serpents;” with **ה** *emph.* by 6. 5. which shews it was a particular noted serpent which *Moses* speaks of here.

6. **כִּי-עָשִׂיתָ** *kij-a-sij-tha*, *because thou hast done*, **כִּי** *kij*, is a causal, or rational particle; *because, seeing, altho'*; with prefix, by 6. **וְכִי** *and because*; the stroke between, which in *English* is hyphen, in *Hebrew* the line maccaph, by 5. 10. 4. and joins them as one word, by ditto; no accent before it, by ditto; from **עָשָׂה** *to make, do, or cook*; the 2. p. f. m. **י** in place of the radical **ה**, by 11. 16. the serpent or tempter had turn'd *Eve's* cook.

7. **זֶה** *zoth*, *this*; a pronoun demonstrative f. g. and sup.

supplies the place of the neuter, by 7. 1. n. 1. and wants the plural, by 9. 4. n. 2. with ה emph. הוֹאֵה by 6. *Pf.* xviii. 1.

8. אָרוּר a-rwr, (thou art) *curfed*; from אָרַר to *curse*, *mut-ter against*, *rail at*, *report ill of*, *to make one be disbelieved*, *disgrace*, *reproach*; a part. paulkal here, *curfed*, *disbelieved*, &c.

אָתָּה at-ta, *thou art*; a pronoun of the second person, m. g. and is instead of a verb substantive, by 9. 4. 6. in pause אָתָּה, by 15. *Pf.* xvi. 2. and is read five times in scripture without ה.

9. מִכָּל-הַבְּהֵמָה mic-col-hab-behe-ma, *above all cattle*; (ם) is one of the extra-essential letters, pointed right, by 6.

3. כָּל a noun of all genders and all numbers; see 8. 20. 8. (י) is turned into (יֵ) by the line maccaph, by 5. 10. 4. ה is emphatick, pointed with (-) and dagesh, by 5. 5. בְּהֵמָה from בְּהֵם not used; a n. c. here, a beast of labour and burthen.

(Rab. *Levi.* says, it was some particular beast, of which the Rabbi's talk a great deal of nonsense.) It comprehends the greater sort of the fourfooted cattle, as well tame as wild. There are four sorts of animals mentioned in scripture; this is the first. Second, עוֹף all sorts of winged fowl. Thirdly, רֶמֶס a trampler, the lesser and shorter-legged animals, who move with four feet, and trample upon the ground, and almost

touch it; such as rats, mice, toads, frogs, and such like.

Fourthly, שָׂרָץ who move with four or more feet, and creep more than *trample*; as serpents, vipers, lizzards, and such like, *Gen.* i. 20. We may observe when חַיָּה and בְּהֵמָה are joined, *hhaiah*, signifies a wild animal, and *behemah* a tame, plur. בְּהֵמוֹת *beasts*. Where we may

observe that *Job* xl. 15. does not allude to the greatness of that beast, which is commonly translated an elephant, from the bigness of its body, but to that stupidity and foolishness which is seen in these great animals. So then an ignorant man is not only a beast, but a great beast, a huge behemoth, a monstrous great beast.

10. וּמִכָּל-כֹּל w-mic-col, *and above every*; from כָּלֵל to *perfect*; a noun כֹּל as above, no. 9. י is the prefix, and is י by 6. 7. 1. before bumaph. The *Masorites* have observed that there are two places in the bible where כָּלֵל is accented, and therefore must be read (a) by 2. 3. *Pf.* xxxv. 10. *Pro.* 19. 7.

11. חַיָּה hhaij-yath, *beast of*; from חָיָה to *live*; a n. f. חַיָּה a living creature, a company, a mob gathered like wild beasts, the animal life, an animal tame, or wild; in constr. חַיָּה is changed into חַי, and (י) in patach, by 8. 2.

12. שָׂדֵה haf-sa-de, *the field*; a n. rad. m. שָׂדֵה a field, a piece of ground, a farm, a manour;

nour ; with ה emph. by 6. 5.

13. על-גחנה al-gehhonecha, upon thy belly ; על upon, from עלה to ascend ; a preposition, and according as it stands in a sentence is translated, upon, above, near, against, with, to, towards, in, for. It sometimes takes a (י) in the form of a noun plural in constr. by 8. 3. עלי upon, Ps. xxxii. 5.

§ גחנה gehhonecha, thy belly ; from גחן not used a n. m. גחון the belly. Rabbi Solomon says it signifies only the belly of creeping things ; Jerom, breast ; Onkelos, belly ; 70. both ; because the serpent's breast and belly are together, and he creeps upon both ; constr. (ו) is turn'd into (:), by 8. 8. 5. גחון the belly of ; and with affix here by 9. 11.

14. תלך the-lech, thou shalt go ; from לך to go, walk, (the same with דלך) only used in the imper. fut. and infinit. of kal. In fut. kal י the first rad. is left out in (..), by 11. 11. it is conjugated thus אלך I will go, and 2. p. f. here.

15. ועפר vea-phar, and dust ; a n. radical mas. with a plur f. עפר dust, the finest and smallest, such as flies about, earth destitute of moisture, and parted into the smallest particles, all they that go down into the dust, this word in the orig. Ps. xxii. 29. signifying their wretched and miserable condition of life.

Shall the dust (the same) praise thee ? i. e. man, who is reduced to dust, Ps. xxx. 9. and his enemies shall lick dust, Ps. lxxii. 9. i. e. they shall so bend their heads, that they shall seem to lick the dust ; with the prefix מ, by 6. 3. 1. He raiseth up the poor מעפר out of the dust, Ps. cxiii. 7. i. e. from the lowest and meanest condition of life, as dust is the meanest part of the earth ; and with prefix ו, by 6. 7. here. See 579.

16. תאכל to-chal, shalt thou eat ; from אכל to eat, kal fut. 1. p. f. אכל I will eat, feed upon, devour ; and is spoken properly of the eating of living creatures, but by a metaphor it is spoken of fire and sword, 2 p. f. of the fut. in kal תאכל here. See number 1.

17. ימי yeme, (all) the days of ; a n. rad. mas. יום, both a natural and artificial day ; see 40 below ; plur. ימים days ; in constr. by 8. 8. 3. here.

18. חיה hhay:ye-cha, thy life, Kimchi says, his genuine root is חי (the same as חיה, 11 above) to live ; which is the only word in the Hebrew tongue which hath (י) for the third radical ; a n. m. by syncope, חי life, living, a live thing ; to compensate the absence of the second radical it takes dagesh, by 4. 6. 2. חיים in construct. חי, by 8. 8. 3. and with the affix, by 9. 11. here.

VERSE 15.

19. וְאִיְבָהּ veë-bha, *and* (I will put) *enmity*; from אִיב to fall out, or become enemies, to hate; a noun f. אִיְבָהּ hatred, enmity; with prefix ו, by 6. 7. here.

20. אֲשִׁית a-shijth, *I will put*; from שָׁת to put, *hiph.* fut. 1. p. f. m. by 16. 5. 11.

21. בֵּינֶךָ be-necha, *between thee*; the preposition בֵּין in, between, within; with affix, by 9. 9. here; and with the prefix ב is the same; as הֵיכָל the middle, Gen. xlix. 10. nor the law-giver from between; מִבֵּין out of the middle of (his feet) וּבֵין w-bhen, and between; the prefix ו is ו before the letters bumaph by 6. 7. 2.

22. הָאִשָּׁה ha-ish-sha, *the woman*; from אִישׁ a n. rad. *maf. a man*; a n. f. (by changing (י) into (.) and dagefh, that it may differ from אִישָׁה her husband, אִשָּׁה a woman, a female, a wife; with ה emphat. has (י), by 6. 5. 1.

28. זָרַעְךָ zar-acha, *thy seed*; from זָרַע to sow, to fling seed into the ground to preserve the species; a n. m. זָרַע seed, of any thing whatever, not only the seed it-

self, but that which springs from the seed, children, posterity; with the affix, (י:) turns into (:) by 8. 19. 8. and (-) being in place of (י:) by 8. 1. likewise into (:), and the first (:) into a proper point, as (-) here, by 8. 19. 8. and because single (:) cannot found under the gutturals, by 3. 10. there is a compound (-י) put under ץ here, and makes זָרַעְךָ, by 3. 9. 10.

24. הוּא hu, *it, he, himself, the self same, this, that, the same, very*; the nominative of the pron. m. 3. p. by 9. 2.

25. יִשְׁחַץְךָ yeshw-phecha, *shall bruise thy*; from שָׁחַץ to bruise, break in pieces, bruise small, trample under foot; and some think it has affinity with our English word *shuffle*, and signifies to *shuffle toes together*; and is given both to christ and the devil, who should, in a manner, strive and wrestle, and as it were shuffle together; to bruise by deceit, or lying in wait, as the serpent in the grass; 70, τρυφήσιν he shall observe thee; but should be read τρυφήσιν he shall afflict, dash against, oppress with grief, chastise, vex, disturb,

disturb, trouble, torment, bring under the yoke, make the enemy lay down his arms; kal fut. אֶשֶׁר I will bruise, by 16. 5. 5. and 2. p. m. אֶשֶׁר, with affix (·) in (:), by 14. 2. and the affix of the 3. p. m, of the fut. of one person, by 9. 10. 8. תִּשְׁפֹּנוּ thou shalt bruise his; here, the 3. p. m. יִשְׁפֹּר, and with the affix of the 2. p. m. of the fut. of one person by 9. 10. and (·) in (:) by 14. 2. יִשְׁפֹּר; he shall bruise thy, here.

26. ראש rosh, *the head, a n. radical mas. of a large signification, the beginning, an original, entrance, rise, birth of any thing, the top or crown of the head, highness, either end of a thing, the accent over letters, the top or spire of a building, a pinnacle, dignity, most excellent, the chief in dignity, eminent, a prince, captain, emperour, as the head is the chief part of the body, and governs all the other parts; by ametonymy, deadly poison, which is in the head or teeth of a serpent or asp, &c.*

27. עֶקֶב a-kebh, *heel; from עָקַב to take hold of the heel, the heel, sole of the foot, the lowest part of the foot, from its crookedness, the track, footstep, print of*

the foot, the extream part; adverbially, lastly, at last; and Kimchi adds, an hire, wages, because it is the last part of the work.

GEN. Chap. xlix. 10.

28. אֵל lo, *not.* When join'd to verbs it is an adverb of forbidding and denying; with substantives without. Ps. xvii. 1. בְּלֹא in not (lips) i. e. without; Jer. ii. 11. in not, i. e. in that which is not; Isai. lv. 1. for not, i. e. without; Jer. v. 7. by not, i. e. by those that are not: It is read 35. times with ל in the middle, thus אֵל; according to the Masorites in 15 places written אֵל, for which we must read ל to himself, to him; you may see the places in Buxtorf's lexicon quoted from Aben Ezra and four more, and twice written ל, when it must be read אֵל, 1 Sam. ii. 16. and xx. 2.

29. יָסוּר ya-fwr, *(the scepter) shall (not) depart from; יָסוּר to depart, go away, recoil, cease, swerve from, decline, go from one place to another, alter, move, digress, turn aside, or out of the way; Hiph. futur. אֶסוּר I will turn aside, and 3. p. f. m. יָ is one of the ethan, by 10. 11. has*

11. has (.) under them, by
11. 16. 8. has ¹ for ו, by
16. 5. 5.

30. שֵׁבֶט she-bhet, the
scepter; a n. rad. com. but
oftener masc. a rod, Ps. ii.
9. a staff; which either
grows from the branch or
root, a royal ensign; for
the scepter which the kings
used to take in their hand
was a staff; and by a me-
tonymy it signifies the pow-
er, Government, dominion,
kingdom; and this scepter
was a sign of them all: It
was also called tribe, descent,
stock, lineage, because as
many children come from
one father, so many rods
sprout from one trunk or
root. The twelve שֵׁבֶטִים
shebhatijm (hence perhaps
our *English* word chieftain,
a duke or prince) tribes
come from one father Ja-
cob, as twelve rods or scep-
ters from one stock or tree.
Buxtorf, to answer for the
christians, says all at once
in his lexicon. "The scep-
ter shall not depart from
Judab, i. e. kings and royal
authority, according to the
threefold targum, and the
talmuds, and those of late,
viz. Rabbi *David Kimchi*,
and 11 more whom I have
seen, says he upon this word;
and therefore it is in vain

to interpret it otherways."

31. מִיְהוּדָה mij-hw-da,
from Judah; from יְהוּדָה to
cast or throw, hiphil הוֹדָה to
cast out the voice, confess free-
ly, to praise, celebrate, pub-
lish abroad by giving thanks,
fut. יְהוּדָה he shall praise, by
16. 7. 30. comes a noun m.
here יְהוּדָה *Judab*, the son
of the patriarch *Jacob*; as
if he had been called the son
of celebration or praise, for
his mother had said at his
birth אֲדָה I will praise the
lord; therefore she called
his name *Judab*, Gen. xxix.
35. This name after the
departure of the tribes,
which before had been call-
ed *Hebrews* and *Israelites*,
was now only given to the
tribe of *Judab*, and because
the tribe of *Benjamin* was
afterwards join'd to it, they
together made up the *Jewish*
kingdom; and, to be short,
all of them were called
Jews. ׀ is a prefix, and here
is also a crasis, because the
word begins with (י) the
(י) and dagesh are both
turned out to sweeten the
pronunciation, by 6. 3. 3.
This word containing all
times in it, will afford abun-
dance of speculation to the
ingenious; tho' futurity has
the ascendent.

32. וְהָקָה

32. **קקח** wm-hho-kek, and a law giver; from **קקח** to carve, engrave, imprint, decree, decide, appoint; **קקח** decreeing, deciding; and a noun, a law giver, 70 **Βασιλευς** a king, because he gives laws unto the people; it's prefix'd with **ה** before bumaph, by 6. 7. 1. and is formed by **ח**, by 11. 17.

33. **רגליו** rag-law, (out from the middle 21. of) his feet; from **רגל** to gainsay, report ill of, mutter against, draw off or away from; a n. f. **רגל** a foot; by 7. 8. 2. because a backbiter, or slanderer, foots it about, goes and comes, and defames his neighbours. They go to and fro, prying, and spying and carrying tales; they defame by craft, and guile. The two segols are turn'd into two sheva's, and the first sheva into a proper point (-) here, by 8. 19. f. as **רגלי** my foot, the affix of the 1. p. com. by 9. 9. dual **רגלים**; the points are changed the same way, and with the affix here, by 9. 11.

34. **עד** ad, until; from **ערה** to pass by, run thro', say nothing of, comes this adv. **עד** yet, still, also eternity, as if you should say still; still;

which is longer than **עולם** an age, because this word signifies both *until* and *for ever*. The question between us and the Jews is which of them it signifies here; whether *until* or *for ever*: But that which for ever may stop their mouth that it signifies *until*, is (if we may believe the accents to be of any service in finding out its signification, as without doubt they do) that *Athnach* upon his feet distinguishes, because he is one of the emperors, by 5. 3. and divides every verse of two propositions, by 15. 10. and *jethibb* is upon **עד** a duke, and distinguishes, by 15. 4. and makes a parenthesis (because the Messias shall come)

35. **יבא** ya-bho, (because the Messias) shall come; from **בוא** to come, many ways, see 168. particularly of a man's going in to a woman; with *bachlam* **בבוא** in his coming, i. e. as our translation; after he had gone in to Bathsheba, Ps. li. 1. fut. in kal **אבוא** I will come in; and 3.p. f. m. here, by 16. 6. 4.

36. **שילה** shij-lo, (because) shilo, (shall come); a n. m. rad. **שיל**. The Hebrews say, that

that the tunicle in which the child is wrapped in his mother's belly, is called *shilo*, because the infant should live peaceably in it; and by a metonymy is called *fætus*, or unborn son; and with the affix ם in the place of ך, as in אֶתֶּרָא (as they often make an exchange by 1. 6.) *his tent*; 264. so here, until his son come, the *Messias*, the son of *Judah*. After *Aben Ezra* had given diverse significations of the word *shilo*, he concludes that it is either the same with בְּנוֹ *his son*, who shall be born as all others are; or that the ם is not an affix, and the *Messias* is called *shilo* by way of eminency, PEACEABLE, the author of eternal peace, from שָׁלָה *to rest, be peaceable, one who lived in all peace and quietness, free from trouble, and enjoying abundance of welfare.*

37. וְלוֹ velo, and to him. ך is a prefix, by 6. 7. ך also a prefix, by 6. 9. and the mark of the dative, by 7. 3. ך the affix, by 9. 9. and 10. the dat. of the pronoun of the 3. p. f. m. by 9. 2.

38. יִקְהָתֹּו yik-kehath, *the gathering of the People*; either from קָהָת not used,

a n. f. יִקְהָתֹּו obedience, as some; or a gathering together, a joining in office, an association, a receiving of commands and doctrine, our gathering together unto our Lord Jesus Christ at his coming, as well as by our gathering to his first coming insinuated here, 2 *Thess.* ii. 1. with the prefix ל, there is a crasis, the (׳) and dagesth are both turn'd out, by 6. 3. 3. לִיקְהָתֹּו (and despiseth) the obedience, to obey, to the obedience of his mother; for לִיקְהָתֹּו. This word is found nowhere else in scripture, and in both places in constr. the last ם is turned into ן, and (׳) in (-), by 8. 2. *Rabbi Levi*, that despiseth to accompany his mother, as the fond mother wheedles her children to dandle them in her lap; and may be translated, *that despiseth the fondness of a mother.* But *Rabbi Solomon* makes the root קָהָתֹּו to be amazed, astonished, dull, blunt, stupidified, dim-sighted; and the (׳) to be heemantick, and in constr. as above; and thus it must be translated, *and despiseth the amazed, dull, blunt, stupidity of his dim-sighted mother*; which may be

be the sense of the text in *Prov. xxx. 17.* but can't be applyed in any sense thus to this first plain promise of a *Messias*, and his compleat redemption of sinners. Or perhaps it may come from **נָקָה** to cleanse, make clean, wipe, purge, excuse, make free, declare innocent, absolve, clear, deliver from guilt, free from sin, and punishment due for sin, make guiltless, harmless, &c. kal fut. **אֶקְהֶה** I will clear, or deliver from guilt, 3. p. f. m. **יִקְהֶה** he shall deliver from guilt, by 16. 7. 9. and (ה.) paragogick is used in every word, by 1. 3. 9. and so makes **יִקְהֶה**, and to sweeten the pronounciation ה is turn'd into ח, and (.) in patach **יִקְהֶה**. You may see the like in *Josh. vi. 17.* **הִחַבְּאֶתָּהּ** she hid with all manner of hiding, and here, he shall save with all manner of salvation. This *shilo* shall bring us all manner of deliverance, a full, compleat, thorough freedom from sin, and punishment due to us for sin; piel fut. the lord will not, **יִקְהֶה** hold guiltless, *Exod. xx. 6.* imper. and fut. **לֹא יִקְהֶה** and clearing he will not clear, i. e. by 10. 7. 2. he will by no means clear. *Exod. xxxiv. 7.*

This word signifies also, to judge, punish. And who but our glorious *Messiah* dares take upon him to judge, punish, clear, or make guiltless, without blasphemy; let us hear our adversaries the *Jews*, How can this man forgive sins?

39. **עַמִּים** am-mijn, the people; from **עָמַע** to cover, hide, defend, conceal; a n. com. oftener masc. **עַם** a people, multitude of men covering, and hiding the earth; pl. m. by 6. 11. 3. here; and is applyed to a multitude of many different kinds of animals; as 1st, Locusts, *Joel. ii. 2.* 2d, ants, *Prov. xxx. 25.* 3d, conies, or as others, mountain-mice, *Prov. xxx. 26.* plur. here, and the verb singular; and signifies every one of them, by 8. 3. 5.

JER. xxiii. 6.

40. **בְּיָמָיו** beya-maw, in his days, a n. rad. mas. **יוֹם** a day; sometimes for a natural day of 24 hours, and sometimes for a diurnal space, by synecdoche; time, as **יוֹם אֶחָד** one day, *Gen. i. 5.* **יוֹם וָיוֹם** day and day, i. e. daily, or any day, *Esth. ii. 11.* see 17. plur. **יָמִים** days, in constr. and with

with the heavy affix it changes (·) in (:) as יָמֵי the days of, יָמֵיהֶם their days; but with the light affix, as here, it holds fasts (·), as יָמֵינוּ our days, יָמָיו his days; and with prefix ב with its own point (:) here, by 6 10.

41. תִּישָׁע tw-va-sha, (Judah) shall be saved; from שָׁע not used, niphal pret. נִשְׁעָ to be saved, preserved, freed, snatched from the present danger, assisted, relieved, cured, recovered, delivered; by changing of (') into (i) fut. niph. 1 p. f. putting (·) in place of (·:), by 16. 4. 6. אֶשָּׁע I shall be saved, Ps. xviii. 3. and 3. p. f. f. תִּישָׁע she shall be saved; with a moveing י instead of a moveing ('), by 11. 11. and contracted, as here.

42. וַיִּשְׂרָאֵל veyis-ra-el, and Israel; from שָׂרָה to obtain principality or שׂוֹר to act the part of a prince, a noun mas. שָׂר a prince, and אֵל God; the proper name of the patriarch Jacob, given him by the angel of the covenant, after his former wrestling (speaking after the manner of men.) The reason of his name is given by the angel himself; because (says he) as a prince

שָׂרִית thou hast power, or obtained principality and prevailed. The (') some say (tho' not so properly) is taken out of the word Jeboah, to shew what honour he confers upon his people, to grant them one of the letters of his name to be used in the beginning of theirs; or it may be one of the letters ethan formative of the fut. by 10. 11. to assure them that he would assist them for the future in the work he was to put them upon; or it may be no more than an heeman-tick letter, usually set to the beginning of names, as Jeconiah, by 6. 11. 4. This word came afterwards to signify the whole posterity of Jacob, by the name of Israel, Ps. cxiv. 1. When Israel went out of Egypt; and Rom. ix. 6. For they are not all Israel that are of Israel; and for the whole church, Gal. vi. 16.

43. יִשְׁכֹּן yish-con, shall dwell; from שָׁכַן to dwell, tarry, live, abide, sojourn, continue; kal fut. 1. p. f. m. אֶשְׁכֹּן I will dwell, 3. p. f. m. יִשְׁכֹּן be shall dwell; and without י here.

44. לַבֶּטַח la-bhe-tahh, safely; from בָּטַח to trust, hope,

hope, rely upon, have confidence, be secure, quiet, a n. maf. without a plur. בְּטָח confidence, boldness, hope, security, safeness; the prefix (ל) has (ו) before the word of two syllables which are penacute, by 8. 1. note, and by 6. 9. and such a confidence and boldness, as men have who put their trust in God, and have no occasion to fear, being in such a safe condition, that no evil or danger can reach them. It is (and well) translated here adverbially confidently, boldly, safely, securely; the Targ. and 70 in hope.

45. וְזֶה שְׁמוֹ veze-shemo, *and this (is) his name; a demonstrative pronoun maf. זה this, he, that, instead of a verb substantive, by 9. 4. 6. with prefix ו right pointed, by 6. 7.*

שְׁמוֹ shemo, *his name; a n. radical maf. שָׁם to name; perhaps from the Syriack shammiy שָׁמִי to name; with aff. it changes (..) into (:), as here; the line maccaph makes the two words as one, by 5. 10. 4.*

46. אֲשֶׁר יִקְרָא asher-yik-reo, *which he shall call him; אֲשֶׁר who, the pronoun relative of both gen-*

ders and numbers, by 9. 4.

5. It signifies also *because, by 6. 4. 1. from קָרָא to cry, cry aloud, invoke, call upon for help, give a name, implore help, invite, proclaim, read, promulgate, kal fut. it rests in (ו), by 11. 15. אֶקְרָא I will cry, 3. p. f. m. יִקְרָא he shall call, or name; and with affix (ו) in (:), by 14. 4. יִקְרָא he shall name him; like יִפְקֹד he shall visit him; and tho' this is the fut. of kal, yet both Targ. and 70. follow our translation, and this is his name whereby he shall be called, making it of a passive signification. See 11. 2.*

47. צִדְקָנוּ tzid-ke-nw, *(Jehovah) our righteousness; from צָדַק to justify; a n. m. of six points, צִדְקָא righteousness; with affix both segols are turn'd into (:), and the first (:) into a proper point (.), by 8. 19. f. צִדְקִי my righteousness, by 9. 11. and here. And this word, Buxtorf says, was commonly added to kings names, as מַלְכֵי צִדְקָא mal-kij-tze-dek, adonitzedek, Jos. x. 1. and was as commonly applied to the kings of Jerusalem, as Pharaoh was to the kings of Egypt.*

GENESIS iii. v. 14, 15.

kij. el-han-na-hhash elo-hijm yeho-va vay-yo-mer

וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ כִּי 14.

hab-behë-ma mic-col at-ta a-rwr zoth a-fij-tha

עֲשֵׂיתָ וְאַתָּה אָרֹר מִכָּל-דְּבַהֲמָה

veaphar thë-lëch gehho-necha al haf-fa-de hhay-yath w mic-col

וּמִכָּל חַיַּת הַשָּׂדֶה עַל-גִּחְנֹנֶה תֵּלֶךְ וְעֹפֶר

hhay-yë-cha col-yemë to-chal

הָאֹכֵל כָּל-יְמֵי חַיָּהּ

w-bhën ha-ifh-sha w bhën be-necha a-shijth vee-bha

וַאֲיִבָּהּ אִשִּׁית בֵּינָהּ וּבֵין הָאִשָּׁה וּבֵין 15.

veat-ta rosh yeshw-phecha hw zar-ah w-bhën zar-acha

זָרָעָהּ וּבֵין זָרָעָהּ הִוא יִשׁוּפָהּ רֹאשׁ וְאִתָּהּ

a-kebh teshw-phen-nw

תִּשׁוּפֶנּוּ עֵקֶב

GENESIS xlix. 10.

mib-bën um-hho-këk mij-hw-da shë-bhet ya-fwr lo

לֹא-יָסוּר שְׁבֹט מִיְהוּדָה וּמַחְקֶק מִבְּנֵי 10.

am-mijm yik-kehath velo fhij-lo ya-bho kij ad ragh-law

רָגְלוֹ עַד כִּי-יָבֹא שִׁילָה וְלוֹ יִקְהָת עַמִּים

JEREMIAH xxiii. 6.

la-bhe-tahh yifh-con veyif-ra-el yehw-da tiv-va-sha beya-maw

בְּיָמָיו תִּחְשַׁע יְהוּדָה וַיִּשְׂרָאֵל יִשְׁכֹּן לְבַטָּח 6.

tzid-kë nw yeho-va yik-reo asher shemo veze

זֶה-שְׁמוֹ אֲשֶׁר-יִקְרָאוּ יְהוָה צִדְקָנוּ





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